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# DESCRIPTIVE CATALOGUE OF GENIZAH FRAGMENTS IN PHILADELPHIA

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# DESCRIPTIVE CATALOGUE

OF

# GENIZAH FRAGMENTS

IN

# PHILADELPHIA

BY

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*TO*

*DOCTOR CYRUS ADLER*

*PIONEER COLLECTOR OF GENIZAH FRAGMENTS*

*ON THE OCCASION OF THE SIXTIETH*

*ANNIVERSARY OF HIS BIRTH (SEPTEMBER 13, 1923)*

24790

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## Prefatory Note

The various Genizot of the Orient, especially that of the Old Cairo synagogue, have for centuries preserved some important remnants of Jewish literature which were unknown until comparatively recent years. The publication of all the fragments would undoubtedly throw a flood of light upon Jewish history, would enhance our knowledge of the various branches of Jewish literature, and would clear up many obscure phases. But owing to the hugeness of the task and the lack of special funds for this purpose, any publication on a large scale is for the moment out of the question. The most that we can expect in the near future is to have a complete catalogue of the various collections stored up in European and American libraries. For one reason or another, only three catalogues of Genizah fragments have hitherto appeared, those of the Bodleian Library, of the British Museum, and of Elkan N. Adler.[1] It is to be hoped that the present catalogue, which is confined to the description of Genizah fragments in the city of Philadelphia, will prove of value to scholars.

The fragments described in the following pages form five main collections which were purchased at different times. Dr. Cyrus Adler acquired his fragments while in Cairo in 1891, that is, about five years prior to Professor Schechter's famous 'expedition' to that city. The Honorable Mayer Sulzberger, Professor David Werner Amram, Dr. Herbert Friedenawld, and Professor Camden M. Cobern subsequently obtained their collections, which presumably hail from the Orient (most of the fragments seem to be

[1] Neubauer and Cowley, *Catalogue of the Hebrew Manuscripts in the Bodleian Library*, vol. II, Oxford, 1906; G. Margoliouth, *Catalogue of the Hebrew and Samaritan Manuscripts in the British Muesum*, London, 1899–1915; *Catalogue of Hebrew Manuscripts in the Collection of Elkan Nathan Adler*, Cambridge, 1921.

from the Cairo Genizah), from various dealers. Dr. Adler, Mr. Sulzberger, and Dr. Friedenwald donated their collections to the Dropsie College, while Professor Amram presented thirty of his fragments to the University of Pennsylvania, seven to Mr. Ephraim Lederer, and six to the Young Men's Hebrew Association of Philadelphia. The Dropsie College purchased the Amram and the Cobern Collections, and Mr. Lederer kindly presented his fragments to the same institution. Accordingly, all the fragments described in this Catalogue, with the exception of those at the University of Pennsylvania (marked U. P.) and at the Young Men's Hebrew Association (marked Y. M. H. A.), are in the Dropsie College Library.

Although these fragments were acquired at random, they practically represent all branches of Jewish literature. Even the fourteen fragments in the Friedenwald Collection contain Bible, Talmud, Liturgy, Kabbalah, and ethical works. In the Amram and Sulzberger Collections there is a comparatively large number of legal documents and letters, a good many of which are of great value for the study of Jewish history. Owing to the multiplicity of subjects, the task of identifying these fragments is by no means an easy one. My difficulty was enhanced by not having a complete collection of Hebraica and Judaica at my disposal for ready reference. It was only by a thorough and careful perusal that I was able to identify nearly all the fragments. In many cases a mere guess or chance put me on the right track. The few fragments that still remain unidentified are so minutely described that any one familiar with the subject will have no difficulty in recognizing them. Some years ago Dr. Cyrus Adler had begun to work on a few of his fragments, and I found his notes very useful.

The branches of Jewish literature that gain most by

these fragments are undoubtedly, as is the case with practically all Genizah collections, Halakah and Liturgy, especially the latter. In the liturgic codices, mainly in the Adler Collection, we meet some names of hymn writers who were either entirely unknown or whose hymns have rarely been preserved. Mention may be made of Nissi al-Nahrwani[2]—that blind scholar who had been offered the Gaonate by David b. Zaccai before Sa'adya was appointed Gaon[3]—whose *Confession* was erroneously ascribed to Nissim b. Jacob of Kairuwan. There is no reference to him in Zunz's *Literaturgeschichte der synagogalen Poesie*, and only two of his hymns are recorded in the Catalogue of the Bodleian Library; but from his hymns and Seliḥot, preserved in No. 275 and other fragments, it may be inferred that Nissi was a prolific paiṭan. Incidentally we learn that his father's name was Berechiah.[4] The same codex has preserved a series of piyyuṭim by Joseph ibn Abitor, based upon the fifteen *Songs of Ascents* (Psalms 120–134). There is every reason to assume that the poet composed fifteen piyyuṭim, all beginning with יום. In this codex we find six complete piyyuṭim and the beginning of a seventh belonging to this series constructed on a definite plan, a full description of which is given in this Catalogue. Zunz[5] only knew of two of these hymns (the second and the third, the latter of which he hestiatingly ascribes to this author), and did not detect their intrinsic connection. Altogether about two hundred and fifty piyyuṭim have been recorded in this Catalogue. Owing to the circumstance that the greater part of these liturgic compositions are either still unpub-

[2] Although in all acrostics the spelling of this paiṭan's name is נ"סי, it seems to be merely a case of *plene* writing. Accordingly, this name is abbreviated from נסים, just as יוסי is the shortened form of יוסף. It is, however, possible that נ"סי is a Persian name similar to חיוי, and has nothing to do with נס or נסים. Should this assumption be correct, the transliteration of this name would be Nisi.

[3] See Neubauer, *Mediaeval Jewish Chronicles*, vol. II, p. 80.

[4] The full name is found in the acrostic of No. 275, 43.

[5] *Literaturgeschichte der synagogalen Poesie*, p. 179, Nos. 42, 43.

lished or inaccessible to scholars, I deemed it advisable to describe their structure as minutely as possible. The alphabetic arrangements employed by the paiṭanim being of various kinds, it is insufficient to describe them merely as א"ב or תשר"ק. In many cases the alphabet or the author's name is so skilfully and intricately worked in as to be baffling at first sight, especially when the writing is faded and the lines are continuous and not separated by dots. The hymn of Samuel the Third, or Fourth (No. 252, 8), may serve as an illustration of this point. In ascertaining whether a piyyuṭ had ever been published, I was aided by my friend, Professor Israel Davidson, of the Jewish Theological Seminary of America, who has examined all printed works housed in the Seminary Library, and given a detailed account of each piyyuṭ and poem occurring in them. I herewith wish to express my gratitude to him for his kindness in putting at my disposal his manuscript work which is a veritable *Thesaurus of Liturgic Poetry*, supplementing Zunz's *Literaturgeschichte der synagogalen Poesie*. Of peculiar interest are also the fragments of *Azharot* in Jewish-Arabic (Nos. 262, 263, belonging to the Adler and Friedenwald Collections, respectively). That they represent two independent poems is evident from the different systems of enumerating the 613 precepts which they presuppose. Another liturgic poem in Jewish-Arabic is the translation of Judah ha-Levi's famous poem מי כמוך (No. 282), which is also known under the title אדון הסדיך. On the basis of some fragments it may be asserted that there was a vast literature, in Jewish-Arabic, on prayer in its various ramifications, only faint traces of which have been preserved.

Among the talmudic fragments and the documents, attention may be drwan to the Arabic original of Ḥefeṣ b. Yaṣliaḥ's Book of Precepts (No. 121; published, Philadelphia, 1915); the extracts from the Yerushalmi (No. 85);

the twenty-two parchment leaves of the *'Aruk* (No. 97) which prove that the author divided his Dictionary into books and chapters in the manner of Arabic lexicographers; the Arabic translation of Maimonides' *Yad ha-Ḥazaḳah* (No. 133); the autograph responsum of Abraham the son of Maimonides (No. 159). Foremost among the documents is Sa'adya's letter, addressed to his three pupils in Egypt (No. 332), which was published by Schechter in his *Saadyana*, pp. 24–6, and served as a connecting link in the Ben Meir controversy. This fragment is part of a codex which probably contained historical letters or documents relating to this controversy similar to the compilation of H. J. Bornstein (Warsau, 1904). Although this document is not the original, it is indisputably Sa'adya's, as may be seen from the four lines, in Arabic script, which were omitted by Schechter. Other documents that may be cited here are those relating to Maṣliaḥ ha-Kohen, Gaon of Egypt in the first half of the twelfth century (Nos. 342, 343); the legal document drawn up in the court of Daniel (No. 346); the edict issued by Abraham the son of Maimonides (No. 347). On the whole, these documents reveal some interesting details in the inner life of mediaeval Egyptian Jewry.

# I

## BIBLE (Texts, Translations, Commentaries, Glosses, and Grammar)

### 1

Part of a codex of the Pentateuch with masoretic notes. Gen. 6. 5–7. 3.

First column of recto begins with היום (6. 5), and the last legible words of the second column are את ה[חבה] (6. 14). First column of verso begins with אמה תכלנה (6. 16), and the second column ends with ונקבה (7. 3).

One parchment leaf, badly damaged and obliterated, measuring $7\frac{3}{8}\times7\frac{1}{8}$ ins. (=18.7×18.2 cm.). There seem to have been two columns to a page, and the number of lines ranged from sixteen to seventeen to a column. The text is in bold, beautiful square character, vocalized and accented, while the masoretic notes are in a smaller hand. [Y. M. H. A.]

### 2

Part of a codex of the Pentateuch with masoretic notes. Gen. 10. 14–12. 15.

Fol. 1a begins with ואת-פתרסים (10. 14); the last legible line is ויקטן [יל]ד את (10. 26); 1b begins with ואת-עובל (10. 28), and ends with יומו (11. 6); 2a continues 1b, and the last legible line is מאות שנה ויולד (11. 15); 2 b begins with את-פלג (11. 17), and ends with ויקח (11. 29); 3a continues 2b, and the last legible line is עשו בחרן (12. 5); 3b begins with ללכת (*ibid.*), and ends with ויראו (12. 15).

Three parchment leaves, badly damaged, measuring $8\times8\frac{1}{8}$ ins. (=20.3×20.9 cm.). There are two columns to a page and seventeen lines to a column, besides several lines of masoretic notes above and below the text. Bold square character, with vowel-points and accents. The masoretic notes are in a smaller hand and unvocalized. [Amram].

### 3

Gen. 14. 24–15. 18.

The first legible word is האנשים (14. 24). The column ends with

הזאת (15. 18). There are a few fragmentary lines of the next column containing 17. 7–13.

A piece of parchment, badly damaged, forming part of a Scroll of the Law. A little over a column has been preserved. Size $15\frac{3}{4}\times7\frac{1}{2}$ ins. (=40×19 cm.). Bold square character. [Amram.]

## 4

Part of a codex of the Pentateuch. Gen. 27. 7–30 16.

Fol. 1a begins with ואכלה (27. 7), and the last legible word is אביו (27. 34); fol. 1b begins with ואת (27. 37), and the last legible word is ארצה (28. 12); fol. 2a begins with דברתי (28. 15), and the last legible word is [אע]בדך (29. 18); 2b begins with אתה (29. 23), and last legible word is [ויש]כב (30. 16). There are variants in orthography and vocalization. While this codex tends to *scriptio plena*, there are examples of defective writing of words which are *plene* in our masoretic text. טובים for טבים (27. 9); בעבור for בעבר (27. 10); לְאָחִיךָ for לְאָחִיךָ (27. 29); וַיְחַרֵד for וַיֶּחֱרַד (27. 33); את before הצאן (29. 3) is repeated twice, and there is a line through הצאן; במקמינו for במקומנו (29. 26); אֵל for אֶל (30. 1).

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size $8\frac{5}{8}\times13$ ins. (=21.9×33 cm.). There are three columns to a page, and there must have been about twenty-six lines to a column; but the lower part is torn off, and only about eleven to seventeen lines have been preserved. Large square character, vocalized and accented. Masoretic notes on the margin in a smaller hand. [Sulzberger.]

## 5

Part of a codex of the Pentateuch. Gen. 37. 9–35; 41. 24–50.

Fol. 1a begins with עוד והנה (37. 9), and 1b ends with ארד (37. 35). Some leaves are missing between 1b and 2a. The latter begins with את שבע (41. 24), and 2b ends with בנים (41. 50). The vocalization is faulty, and there are some orthographic variants. חֲלָמְתָּ for חָלַמְתָּ (37. 10); אֲנִי for אֲנִי (*ibid.*); מַעֲמָק for מֵעֲמָק (37. 14); וּמְמַהֵר for וּמְמָהֵר (41. 32); הֲנִמְצָא for הֲנִמְצָא (41. 38); אותך for אתך (41. 41); צְפֻנַת for צָפְנַת (41. 45); בְּתוֹכָה for בְּתוֹכָהּ (41. 48).

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size $9\frac{3}{4}\times7\frac{15}{16}$ ins. (=24.8×20.1 cm.). There are two columns to a page, and twenty-two lines to a column. Beautiful square character with vowel-points. [Sulzberger.]

## 6

Part of a codex of the Pentateuch. Lev. 1. 9–17.

Recto begins with עלה (1. 9), and verso ends with ליהוה (1. 17). While this leaf seems to belong to an accurate codex, the orthography differs somewhat from that of our Masorah, as ניחח instead of ניחוח (1.9), and יבדל instead of יבדיל (1. 17).

One paper leaf, measuring $9\frac{3}{4}\times6\frac{1}{2}$ ins. (=24.8×16.4 cm.). There are thirteen lines to a page. Bold square character, vocalized and accented. [Sulzberger.]

## 7

Part of a codex of the Pentateuch. Lev. 1. 14–3. 3.

Fol. 1a begins with והקריב (1. 14), and 1b ends with שמן (2. 1); 2a continues 1b, and 2b ends with תעשה (2. 7); 3a continues 2b, and 3b ends with [יב]תקר (2. 14); 4a continues 3b, and 4b ends with על הקרב (3. 3). It is part of a very carelessly written codex. While the orthography generally agrees with that of our Masorah, there are numerous mistakes in the letters. ב and כ are frequently confused. The codex does not seem to be the work of a professional scribe.

Four paper leaves, badly damaged, forming the inner sheets of a fascicle. Size $6\frac{7}{8}\times5\frac{1}{5}$ ins. (=17.4×13 cm.). There are nine lines to a page. Square character with sporadic vocalization. [Sulzberger.]

## 8

Part of a codex of the Pentateuch. Lev. 11. 40–12. 7; 13. 26–42.

Fol. 1a begins with בגדיו (11. 40), and 1b ends with דמיה (12. 7). Some leaves are missing between 1b and 2a. The latter begins with ואם יראנה (13. 42). There are some orthographic variants and scribal errors. On the whole, the codex seems to have been carelessly written. הלך for הולך (11. 42); גחן for גחון (*ibid.*); ונטמאתם for ונטמתם (Ḳere ונטמאתם, 11. 43); והקדשתם for והתקדשתם (11. 44); הטהור for הטהר (11. 47); ששת for ושלשת (12. 4); יביא for תביא (12. 6); ממקור for ממקר (12. 7); לפשחה for לא-פשחה (13. 28); last הוא (*ibid.*) and ביום השביעי (13. 34) are omitted.

Two paper leaves, forming the outer sheet of a fascicle, measuring $4\frac{7}{8}\times3\frac{1}{2}$ ins. (=12.4×8.8 cm.). Number of lines ranges from nineteen to twenty-one to a page. Square character. [Sulzberger.]

## 9

Part of a codex of the Pentateuch. Lev. 16. 18–32.

Recto begins with אשר לפני יהוה (Lev. 16. 18), and ends with

את נפשתיכם (16. 29). Verso continues recto, and ends with בגדי הקדש (16. 32).

A parchment leaf, badly mutilated, measuring $10\frac{1}{2}\times9\frac{1}{2}$ ins. (=26.8×24 cm.). There are two columns to a page, and the number of lines to a column ranges from nineteen to twenty. Verso has only half a column of ten lines, the rest of the page being blank. Beautiful large square character. [Amram.]

## 10

Part of the Pentateuch. Lev. 15. 33–18. 1.

The first legible word on column 1 is ולנקבה (15. 33); it ends with והזה (16. 14). The first legible word on column 2 is חטאתם (16. 21); it ends with ולבש (16. 32). The first legible word on column 3 is הדם (17. 10); it ends with משה (18. 1).

A piece of parchment, which may have been part of a scroll, as the writing is only on one side. It is badly damaged on all sides, except the lower part, and contains about two and a half columns. Size $15\frac{1}{2}\times18\frac{1}{4}$ ins. (=39.3×46.3 cm.). Highest number of lines preserved on a column is twenty-eight. Verso is blank. Beautiful large square character. [Sulzberger.]

## 11

Part of a codex of the Pentateuch. Lev. 16. 31–17. 2.

Recto begins with היא לכם ועניתם (16. 31), and verso ends with ואל כל בני ישׂ[ראל] (17. 2).

One paper leaf, badly damaged and faded, measuring $6\frac{1}{2}\times4\frac{5}{8}$ ins. (=16.5×11.8 cm.). There are nine lines to a page. Large square character, vocalized and accented. [Y. M. H. A.]

## 12

Part of a codex of the Pentateuch (Hebrew text and Targum). Lev. 23. 10–20. The Hebrew text and the Targum are given alternately, verse by verse.

Recto begins with ית עומרא (Targum of 23. 10), and ends with שבע (Targum of 23. 15). Verso continues recto, and ends with קדש (23. 20).

One parchment leaf, with a piece of paper pasted on the top, measuring $6\frac{3}{4}\times4\frac{7}{8}$ ins. (=17.1×12.4 cm.). There are seventeen lines to a page. Square character with a strong tendency to cursiveness. Vovel-points and accents have been added by a later hand. [Amram.]

## 13

Part of a codex of the Pentateuch. Lev. 26. 3–36.

Fol. 1a begins with תשמרו (26. 3), and 1b ends with ארצכם (20. 26); fol. 2a continues 1b, and 2b ends with עלה (26. 36). A very accurate codex.

Two parchment leaves, badly damaged, forming the inner sheet of a fascicle. Size $8\times7\frac{3}{8}$ ins .(=20.3×19.7 cm.). There are seventeen lines to a page. Clumsy square character, vocalized and accented. [Sulzberger.]

## 14

Part of a codex of the Pentateuch. Num. 8. 21–9. 4.

Recto begins with ויכפר (8. 21), and verso ends with לעשת (9. 4). There are a few textual and orthographic variants. Thus לחדש for בחדש (9. 3); במועדו for במעדו (*ibid.*).

One paper leaf, measuring $8\frac{1}{4}\times6\frac{1}{4}$ ins. (=20.9×15.8 cm.). There are ten lines to a page. Bold square character, vocalized and accented. [Sulzberger.]

## 15

Part of a codex of the Pentateuch. Num. 16. 30–17. 4.

Recto begins with כל-אשר (16. 30), and ends with ואש (16. 35). Verso continues recto, and ends with הנחשת (17. 4).

It seems to be part of a very accurate codex.

One parchment leaf, slightly damaged, measuring $6\frac{1}{2}\times5\frac{1}{2}$ ins. (=16.4×14 cm.).

Recto has twelve lines of text, beside four lines, in a smaller hand, of masoretic notes, two above and two below. Verso has eleven lines of text (there is some space between chapter 16 and 17), beside the four lines of masoretic notes. Bold square character, with vowel-points and accents. [Amram.]

## 16

Part of a codex of the Pentateuch. Deut. 1. 15–25.

Fol. 1a begins with ושרי חמשים (1. 15), and ends with אשר (1. 17); 1b continues 1a, and ends with דבר (1. 22); 2b continues 2a, and ends with טובה הארץ (1. 25).

Two paper leaves, forming the inner sheets of a fascicle, slightly faded. Size $6\frac{1}{4}\times4\frac{3}{8}$ ins. (=15.8×11 cm.). There are ten lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 17

Part of a codex of the Pentateuch. Deut. 1. 31–36.

Recto begins with אלהיך כאשר ישא (1. 31), and verso ends with מלא אחרי (1. 36).

One paper leaf, damaged and faded, measuring $6\frac{1}{8}\times4\frac{5}{8}$ ins. (=15.7×11.8 cm.). There are ten lines to a page. Square character with a tendency to cursiveness. [Y. M. H. A.]

## 18

Part of a codex of the Pentateuch. Deut. 5. 1–14.

Recto begins with ויקרא (5. 1), and ends with מבית (5. 6); verso continues recto, and ends with ויום (5. 14). Recto is vocalized, but the vowels are not always the same as in our texts. Altogether the vowels seem to have been carelessly put in. A glaring instance is וְלִמַּדְתָּם (5. 1) instead of וּלְמַדְתָּם. Verso is entirely without vowel-points, and even the verses are not always divided. The last few lines are nostly obliterated.

One parchment leaf, measuring $7\frac{3}{8}\times7$ ins. (=18.7×17.8 cm.). There are fourteen lines to a page. Square character. [Adler.]

## 19

Part of a codex of the Pentateuch. Deut. 7. 17–19. 6.

Recto begins with כי תאמר (7. 17), and verso ends with אלהיכם (9. 16).

A piece of parchment, badly damaged, measuring $9\frac{3}{4}\times9\frac{1}{4}$ ins. (=24.8×23.5 cm.). Each side has two columns, and each column has twenty-nine lines. Oriental square character. [Amram.]

## 20

Part of the Book of Joshua. 21. 6–24. 32.

Fol. 1a begins with ולבני גרשון (21. 6), and 1b ends with לאבותם (21. 43); fol. 2a continues 1b, and 2b ends with חלק (22. 25); fol. 3a continues 2b, and 3b ends with לזקני ישראל (24. 1); fol. 4a continues 3b, and 4b ends with עצמות (24. 32). There are a number of variants, especially in orthography and vocalization. Some words are missing altogether, while others have been restored by a later hand. את עין for ואת עין (21. 16); קְהַת for קָהַת (21. 26); גולן for גלון (Ḳere גוֹלָן, 21. 27); בְּעֶשְׁתְּרָה for בְּעַשְׁתָּרָה (*ibid.*). The second איביהם (21. 44) is unvocalized, את כל is apparently crossed out by a line, and on the margin there is אשר; it is thus evident that the copyist wanted the verse to read ולא עמד איש בפניהם מכל איביהם אשר נתן יהוה בידם. בני for בית (21. 45); דברו (22. 30) is missing and is not supplied on the

margin; ואביא for ואבאה (24. 8); from יהושע (24. 22) to יהושע (24. 24) has been omitted through homoioteleuton.

Four parchment leaves, badly mutilated, forming the inner sheets of a fascicle. Size $10\times8\frac{5}{8}$ ins. (=25.4×21.9 cm.). There are two columns to a page, and twenty-five lines to a column. Square character, vocalized and accented. [Sulzberger.]

## 21

Part of First Book of Kings. 1. 29–2. 13; 7. 24–8. 10.

Fol. 1a begins with מכל צרה (1. 29), and ends with הק[ראים] (1.49); fol. 1b continues 1a, and ends with שלו[ם] (2. 13). Some leaves are missing between 1b and 2a. Fol. 2a begins with תו[א] (7. 24), and ends with לש[בכה] (7. 42). The last line is burned; fol. 2b begins with על אשר (*ibid.*), and ends with בצא[ת] (8. 10). There are also some marginal notes by a later hand, indicating words omitted in the text and Haftarot. The edges are damaged.

Two parchment leaves, forming the outer sheet of a fascicle, measuring $10\frac{5}{8}\times10\frac{7}{8}$ ins. (=27×27.6 cm.). Each page has three columns. Number of lines ranges from 25 to 27. Square character. vocalized and accented. [Friedenwald.]

## 22

Part of a biblical codex. 2 Kings 5. 8–13.

Recto begins with ישראל (5. 8), and verso ends with ואף (5. 13). There are a few orthographic variants. בסוסיו for בסוסו (5. 9); אמנה for אבנה (Ḳere אמנה, 5. 12); הלא for הלוא (5. 13).

One paper leaf, measuring $6\frac{3}{4}\times5\frac{1}{8}$ ins. (=17.1×13 cm.). There are twelve lines to a page. Beautiful square character, vocalized and accented. [Sulzberger.]

## 23

Part of a biblical codex. 2. Kings 23. 3–24. 3.

The first legible word in recto is את [דברי] (23. 3), and the last legible words of verso are להסיר מ[על] (24. 3).

There are some masoretic notes.

A piece of parchment, torn in two, badly damaged and faded. Size $7\frac{3}{4}\times11$ ins. (=19.7×27.9 cm.). Each side has three columns. As the top is torn off, it is impossible to say how many lines there were to a column. Bold square character, with vowel-points. [Amram.]

## 24

Part of a codex of Isaiah. 15. 1–18. 4.

Recto begins with מה[נד] (last word of Isa. 15. 1), and ends with [ל]כבוד מואב בכ (16. 14). The first column of verso is almost entirely damaged, and the first visible word is מאפרים (17. 3); the third column ends with אלי (18. 4). The orthography, while generally accurate, deviates sometimes from our masoretic text with regard to defective or full writing. Thus עוללות instead of עללת (17. 6). The vocalization is in some cases curious, and points to the Oriental origin of the codex, as, for instance, וּזְמֹרַת for וְזִמְרַת (17. 10). Of peculiar interest is the vocalization וּכְאַב instead of וְכָאַב (17. 11), since the Septuagint renders this word by *καὶ ὡς πατὴρ*.

One parchment leaf, badly mutilated and torn, measuring $11\frac{1}{2}\times 10\frac{1}{2}$ ins. (=29.2×26.8 cm.). There are three columns to a page, and at least twenty-four lines to a column, apart from a number of masoretic notes on the margins. Beautiful large square character; vocalized and accented, probably by a later hand. [Amram.]

## 25

Part of a biblical codex. Zech. 14. 2–11.

Recto begins with ונלכדה (14. 2), and ends with ביום ההוא (14. 6); verso continues recto, and ends with וישבו בה (14. 11).

One paper leaf, slightly faded, measuring $7\times 4\frac{7}{8}$ ins.(=17.8×12.4 cm.). Bold square character, with vowels and accents added by a later hand. There are eleven lines of text on each side, besides one or two lines of notes in a smaller hand. There are also some notes on the margin. [Amram.]

## 26

Psalm 37. 23–37.

Recto begins with מִי׳ (37.23), and ends with צדיק (37. 30); verso continues recto, and ends with אחרית (37. 37).

Judging by the mode of writing the divine name, this leaf may have formed part of a prayer-book.

One paper leaf, measuring $6\frac{1}{2}\times 5$ ins. (=16.4×12.7 cm.). There are thirteen lines to a page. The words are not evenly spaced, and the scribe probably intended to give the lines a poetic appearance. Square character, with vowel-points and accents. [Amram.]

## 27

Part of a biblical codex. Ps. 50. 18–51. 9.

Recto begins with ועם מנאפים (50. 18), and ends with כאשר (51.2); verso continues recto, and ends with תחטאני (51. 9). The vocalization and the orthography differ slightly from our Masorah. Thus מְנָאֲפִים (50. 18) instead of מְנָאֲפִים; בעון (51. 7) instead of בעוון; בטחות (51. 8) instead of בטחות.

A piece of parchment, trimmed on the lower side, although no words have been cut off. Size $6\frac{5}{16}\times5$ ins. ($=16\times12.7$ cm.). Recto has thirteen lines, while verso has eleven. Bold square character, with vowel-points and accents, probably supplied by a later hand. [Amram.]

## 28

Part of the Book of Psalms. 106. 5–107. 37; 118. 29–119. 86.

Fol. 1a begins with נחלתך (106. 5). and 1b ends with שרות (107. 37). Some leaves are missing between 1b and 2a. The latter begins with ליהוה (118. 29), and 2b ends with מצותיך (119. 86). There is a great number of variants in the orthography and vocalization. There is especially a tendency in this codex to employ ו and י as often as possible, although in some cases this fragment writes defectively words which are written *plene* in our Masorah. A few examples may be given here: נפלאתיך for נפלאותיך (106. 7); גדולות for גדלות (106. 21); אתם for אותם (106. 26); פנחס for פינחס (106. 30); וַיִּחַעַב for וַיְחַעֵב (106.40); ומצאי for ומוצאי (107. 33); נוצרי for נצרי (119. 2); ארחתיך for אורחותיך (119. 15); בחוקיך for בחקיך (119. 23); קיימני for קימני (119. 28); בפיקודיך for בפקדיך (119. 78).

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size $11\frac{1}{8}\times9\frac{5}{8}$ ins. ($=28.2\times23.8$ cm.). There are twenty-six lines to a page. Beautiful square character; vocalized and accented, probably by a later hand. [Sulzberger.]

## 29

Part of the Book of Psalms. 126. 6–134. 3.

Fol. 1a begins with הלוך (126. 6), and ends with ישראל (128. 6); fol. 1a begins with שיר (129. 1), and ends with לדוד. (131 1); fol. 2a continues 1b, and ends with לכס[א לך] (132. 12); fol. 2b continues 2a, and ends with וארץ (134. 3). The orthography differs from that of the Masorah. It often inserts ו and י as *matres lectionis*, as ברינה (126. 6), כחיצים (127. 4), יבורך (128. 4), תיורא (130. 4). More important variants are שינה (127. 2) and ויבש (129. 6).

Some words have been scribbled on top of fol. 1b by a later hand.

Two parchment leaves, measuring $6\frac{7}{8}\times6\frac{1}{4}$ ins. ($=17.4\times15.8$ cm).

Number of lines to a page ranges from eighteen to twenty-one. Square character. [Adler.]

## 30

Part of the Book of Psalms or prayer-book. Psalms 135. 6-17.

Recto begins with ובארץ (135. 6), and ends with הל[לו-יה] (135. 21); verso continues recto, and ends with חסדו (136. 17). It is punctuated and accented. But neither the vowels nor the accents are identical with those of the printed texts. Altogether the vocalization is peculiar. *Dagesh forte* is inserted in the first letter of almost every word. Even א sometimes has a dagesh, as וּבָאָרֶץ (135. 6) and הָאֱמֹרִי (135. 11). As a rule *scriptio plene* is prevalent in this fragment. Thus שהיכה (135. 10) and זיכרך (135. 13). Strange vocalizations are מָעֲלָה (135. 7), וְנָתָן (135. 12), יִתְנָחֵם (135. 14). Through the oversight of the copyist, all the words between מצרים (135. 8) and מצרים (135. 9) are omitted.

One of the lower corners is burned.

One parchment leaf, measuring $6\frac{5}{16}\times5\frac{7}{8}$ ins. (=16×14.9 cm.). Number of lines of each page is seventeen. Square character. [Adler.]

## 31

Part of a biblical codex. Prov. 30. 27-31. 9.

Recto begins with מלך (20 27), and ends with ריב (30. 33); verso begins with ברי[ד] (31. 1), and ends with ואביון (31.9). There are some masoretic notes on the margin.

One parchment leaf, badly damaged, measuring $6\frac{5}{8}\times7$ ins. (=16.8×17.8 cm.). Recto has eight lines, there being extra space between 30. 28 and 30. 29, while verso has nine lines. Bold square character with vowel-points and accents. [Amram.]

## 32

Part of a biblical codex. Prov. 31. 20–Job 1. 18.

Fol. 1a begins with וידיה (Prov. 31. 20), and ends the chapter; fol. 1b has a masoretic note belonging to the preceding book, and then goes on, without a heading: איש היה (Job 1. 1); it ends with וברכו (1. 5); 2a continues 1b, and ends with תשלח (1. 12); 2b continues 2a, and ends with בבית (1. 18).

The codex to which this fragment belongs must have been very beautiful, although the vocalization and orthography are not accurate,

that is to say, not in accordance with the Masorah. Thus היופי instead of היפי (Prov. 31. 30); אחיתיהם for אחיתיהם (Job 1. 4); ויבא for ויבוא (1. 6); הֲשַׁמְתָּ for הֲשַׂמְתָּ (1. 8); כמוהו for כמהו (*ibid.*); מַעֲשֵׂה for מַעֲשֵׂה (1. 10); אוכלים for אכלים (1. 13); ושותים for ושתים (*ibid.*).

Two parchment leaves, slightly damaged, forming the inner sheet of a fascicle. Size 6×7 ins.(=15.2×17.8 cm.). There must have been twelve lines to a page; but fol. 1a, concluding a book, only has eleven lines, while 1b has ten lines of text and two of masoretic notes. Bold square character, with vowel-points and accents. [Amram.]

## 33

Part of a biblical codex. Job 2. 4–3. 26; 7. 8–8. 21.

Fol. 1a begins with יתן (2. 4), and 1b ends with [רגז] (3. 26). Some leaves are missing between fol. 1b and 2a. The latter begins with לא (7. 8), and the last legible word on this page is לעפר (7. 21), but it no doubt continued to מאד (8. 7); 2b begins with כי (8. 8), and the last legible word is תרו[עה] (8. 21). This fragment has a number of variants in orthography and vocalization. שמור for שמר (2. 6); עודך for עדך (2. 9.) קטן for קטן (3. 19); ראשון for רישון (Ḳere ראשון, 8. 8); יָקוּט for יָקוּט (8. 14); רטוב for רטב (8. 16). On the whole, this codex seems to prefer the *scriptio plena*.

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size 8¾×8⅜ ins. (=22.2×21.2 cm.). There are two columns to a page, and twenty lines to a column. Beautiful square character, vocalized and accented. [Sulzberger.]

## 34

Part of a biblical codex. Canticles 2. 13–3. 3; 4. 6–14.

Fol. 1a begins with התאנה (2. 13), and 1b ends with השומרים (3. 3). Some leaves are missing between fol. 1b and 2a. The latter begins with אלך (4. 6), and 2b ends with ואהלות (4. 14). There are some variants in orthography. לך for לכי (Ḳere לך, 2. 13), שועלים for שעלים (2. 15); וברחובות for וברחבות (3. 2); המור for המר (4. 6); הלבנה for הלבונה (*ibid.*); באחד for באחת (Ḳere באחת, 4. 9); טובו for טבו (4. 10). שפתותיך for שפתתיך (4. 11).

Two parchment leaves, forming the outer sheet of a fascicle. Size 4⅛×3½ ins.(=10.4×8.8 cm.). There are ten lines to a page. Square character, vocalized and accented. [Sulzberger.]

## 35

Part of a biblical codex with masoretic notes. Cant. 3. 6–4. 12.

Recto begins with מן-המדבר (3. 6), and ends with שפתותיך (4. 3); verso continues recto, and ends with גן (4. 12).

On the upper margin of verso the word אברהם was added by a later hand.

A piece of parchment, badly damaged, measuring $12\frac{3}{4} \times 11$ ins. ($=32.4 \times 27.9$ cm.). Each page has two columns, and each column has seventeen lines. Large square character, with vowel-points and accents. [Amram.]

## 36

Part of the Book of Esther. 2. 13–16.

Recto begins with [את כל א]שר (2. 13), and ends with חפץ בה (2. 14); verso begins with יאמר (2. 15), and ends with שבע ל' (2. 16). There are some variants in orthography and vocalization. בְּעָרֶב (2. 14); חֵפֶץ (*ibid.*); אחשורש instead of אחשורוש (2. 16); הֵעָשִׂירִי (*ibid.*).

A piece of parchment, forming lower half of a page. A little over five lines to a page have been preserved; but judging from the missing words between recto and verso, one may assume that there were about eight or nine lines to a page. Size $5\frac{3}{8} \times 3\frac{3}{8}$ ins. ($=13.6 \times 8.4$ cm.). Bold square character; vocalized and accented, probably by a later hand. [Lederer.]

## 37

Part of the Haftarah for the first day of Passover. Joshua 5. 2–11.

Recto is headed [הפטרה ליום רא]שון של פסח ביהושע, which is followed by Joshua 5. 2–11; both the Hebrew text and the Targum are given alternately, verse by verse. The vowel-points of the Hebrew text seem to have been supplied by a later hand.

It is very inaccurate. צרים (5. 2) is omitted, and in verse 3 it is צורים instead of צרים. So also מולים (5. 5) instead of מלים.

A piece of parchment, badly damaged, measuring $8\frac{1}{2} \times 6\frac{3}{4}$ ins. ($=21.6 \times 17.1$ cm.). Recto has nineteen lines besides the heading, while verso has twenty-one lines. Square character. [Amram.]

## 38

Part of a collection of Haftarot.

Recto begins with טוב מותי מחיי (Jonah 4. 8) to the end of the chapter. This is obviously for the Day of Atonement. This is followed by Micah 7. 18–20. Then comes the heading לראשון של סוכה דשור או כשב בתריעשר which is followed by Zech. 13. 9–14. 2. The last word of verso is למלחמה.

One paper leaf, faded, measuring $7\times5\frac{3}{16}$ ins. (=17.9×13.2 cm.). There are eleven lines to a page besides some masoretic notes. Bold square character with vowel-points and accents. [Amram.]

## 39

Part of a collection of Hafṭarot, Hebrew and Aramaic alternating verse after verse.

Recto begins with חטאתם (Mic. 7. 19), which belongs to the Hafṭarah of the afternoon service of the Day of Atonement. The conclusion of this Hafṭarah is followed by the Hafṭarah of the first day of Tabernacles (Zech. 13. 9–14. 21), which is headed לראשון של סוכה בחרי עשר. The first word of this Hafṭarah is והבאתי (Zceh. 13.9), and this page ends with ויהי (Targum of 14. 6). Verso continues recto, and ends with והיה כל-הנותר (14. 16).

One paper leaf, measuring $11\frac{5}{8}\times7\frac{7}{16}$ ins. (=29.5×18.9 cm.). There are thirty-two lines to a page. Square character with a tendency to cursiveness. Vocalized and accented, the Hebrew text in the Tiberian system, and the Aramaic Targum in the Babylonian. [Y. M. H. A.]

## 40

Part of Targum of Leviticus. 4. 10–5. 2; 7. 16–8. 10.

First legible word on fol. 1a is מתו[ר] (4. 10); this page ends with ולקח (4. 25). First legible word on fol. 1b is דעלתא (last word); this page ends with מכסה (5. 2). Some leaves are missing between fol. 1b and fol. 2a. The first legible word on the latter is ריב[יק] (7. 16); it ends with קודשיא (7. 29), corrected by a later hand into קודשוהי. First legible word on fol. 2b is ויהי (7. 31). Next line is כי (7. 34), and it is obvious that all the words between דימינא (7. 32 and that of 7. 33) have been omitted by homoioteleuton. These words are added on the margin. It ends with מש[ה] (8. 10).

It is vocalized by a later hand, and has a number of marginal notes, chiefly corrections.

The upper part is burned.

This fragment belongs to the same fascicle as No. 41.

Two parchment leaves, forming the outer sheet of a fascicle, measuring $9\frac{1}{16}\times9\frac{1}{4}$ ins. (=23×23.5 cm.). Number of lines of each page is twenty-two. Square character. [Friedenwald.]

## 41

Part of Targum of Leviticus. 5. 3–7. 15.

First legible word on fol. 1a is סאובתיה=סובתיה (5. 3); this page

ends with ואת (5. 16). First legible word on fol. 1b is ישתביק (*ibid.*); this page ends with מדבחא (6. 3). First legible word on fol. 2a is אש[וה] (6. 5); this page ends with דאיכפר (6. 19). First legible word on fol. 2b is מן (6. 21); this page ends with וביסריה (7. 15).

It is vocalized by a later hand, and has marginal notes, chiefly corrections. Some words and even verses are omitted in the text and are added on the margin. These omissions are usually through homoioteleuton.

The upper part is burned.

These leaves are to be inserted between those of No. 40.

Two parchment leaves, forming the inner sheet of a fascicle, measuring $9\frac{1}{16}\times9\frac{1}{4}$ ins. (=23×23.5 cm.). Number of lines of each page is twenty-three. Square character. [Friedenwald.]

## 42

Part of a sort of compendium of the Pentateuch containing the first three and the last three verses of every *Sidrah*. Gen. 23. 2–28. 13.

Fol. 1a begins with ותמת (23. 2), and ends with ויתת (25. 17); fol. 1b continues 1a, and ends with עקרה (25. 21). Fol. 2a continues 1b, and ends with מאבי(=מאבני, 28. 11); fol. 2b continues 2a, and ends with נצב ע (28. 13). There are many scribal errors: לא לאשה for . . . לו (25. 20); ויעתר לא for לו . . . . (25. 21); אבוי for אביו (28. 7); מאבי for מאבני (28. 11).

Two paper leaves, forming the inner sheet of a fascicle, measuring $4\frac{7}{8}\times3\frac{1}{2}$ ins. (=12.4×8.8 cm.). There are twelve lines to a page, except fol. 2b which has only six, the rest of the page being blank. פרש' is marked on the margin. Square character. [Sulzberger.]

## 43

Part of a Jewish-Arabic translation of the Pentateuch (not Sa'adya's). This fragment covers Gen. 8. 11–9. 26. Each verse begins with the Hebrew word. Over every Arabic word is written its Hebrew equivalent in a very small cursive hand.

Recto begins with חמאמה (היונה, 8. 11), and ends with אללה (אלהים 9. 6); verso continues recto, and ends with להם (למו, 9. 26).

One paper leaf, badly damaged in the middle, measuring $11\frac{1}{2}\times7\frac{1}{2}$ ins. (=29.2×19 cm.). There are twenty-seven lines to a page. Oriental square character with a strong tendency to cursiveness. [Amram.]

## 44

Part of a Jewish-Arabic translation of the Pentateuch. Gen. 24. 58–25. 17. Each verse begins with the first Hebrew word. The first legible word is פדעו (24. 58), and the last is סני (25. 17). Possibly Sa'adya's translation; but no conclusive evidence can be adduced. The variants from the printed text of Sa'adya's translation, though mostly insignificant, are sufficiently numerous to make one hesitate to decide definitely about the authorship. ויברכו=פדעו (24. 60); S. وبارکو. סקטת (24. 26); S. תסקט. הפילגשים=אלאמא (25. 6); so S.; the Beyrout translation has more correctly السراری. אעטא (*ibid.*); so Beyrout translation; S. והב.

A narrow and long strip of parchment, badly mutilated, written closely on one side. Size 19×3½ ins. (=48.1×8.8 cm.). Recto has seventy-nine lines, while verso is blank. Square character with a tendency to cursiveness. [Sulzberger.]

## 45

Part of a translation of Exodus in vulgar Jewish-Arabic, with notes. 38. 21–39. 10.

Recto begins with משכן העדות=מסכן אלשהאדה (38. 21), and continues to the end of 38. 24. Then follows a note on the value of ככר. The opinion that it is a קנטאר is refuted. Verso is scarcely legible. It begins with ובתוך=סט[וו] (39. 3c), and ends with הטור=אלצ[ף] (39. 10).

The translation is as a rule paraphrastic. Nevertheless the translator desires to express every Hebrew word. Thus את is consistently rendered by אי׳א. Every verse begins with the Hebrew word.

One parchment leaf. All the four sides have been trimmed, and none of the lines is complete. Size 10¼×3¾ ins. (=26×9.5 cm.). The number of lines now is twenty-nine to a page. Square character. [Adler.]

## 46

Part of Sa'adya's translation of the Pentateuch. Lev. 26. 34–44.

Recto begins with פי בלד (26. 34), and ends with אעדאיהם (26. 39); verso continues recto, and ends with ואיצא מע הדה אלאמור (26.39); Every verse begins with the first Hebrew word. There are some minor variants. Thus ווקעו מן גיר for ווקעו ולים (26. 36); יכסעו for יכשעו (26. 39); the first part of verse 42 has been omitted by mistake.

One paper leaf, torn and faded, measuring $6\frac{1}{8}\times4$ ins. (=15.5 $\times$10.1 cm.). There are thirteen lines to a page. Oriental square character with a tendency to cursiveness. [Amram.]

## 47

Part of a Jewish-Arabic translation and commentary of Genesis. 31. 50–32. 3. Each verse begins with one or more Hebrew words of the text, which are followed by the Arabic translation. After every paragraph the author discusses exegetical and grammatical problems.

Fol. 1a begins with a note on the word תענה (31. 50) which is explained in accordance with Sa'adya's translation. Of 31. 50–53 the translation is missing; but the commentary tallies with Sa'adya's translation, as may be seen from תענה and from the insertion of נכרי after איש (*ibid.*), which Sa'adya renders אנסאן גריב. Of verses 31. 54–32. 3 we have only the translation, the fragment breaking off just when the author begins to discuss that paragraph.

This fragment offers many variants from Sa'adya's translation, as ליאכלו כבז for אן יאכלו טעאמא (31. 54); אלי בלדה for אלי מוצעה (32. 1); פלקיוה for פפאנאתה (32. 2).

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size $7\frac{3}{8}\times5\frac{1}{2}$ ins. (=18.7$\times$14 cm.). The number of lines ranges from twenty to twenty-one to a page. Oriental square character with a strong tendency to cursiveness. [Amram.]

## 48

Part of an Arabic translation and commentary of 2 Samuel, chapters 11 and 12.

Fol. 1a begins with the Hebrew of 11. 23, which is rendered into Arabic; then follows the Hebrew and Arabic of verse 24, after which is a long note covering the rest of fol. 1. Some leaves are missing between 1b and 2a. The latter comments upon the exact force of קטנה (12. 3), and ויחמל לקחת (12. 4), while 2b has a long discussion on David's action in connection with Bath-sheba.

It was obviously the author's system to give the Hebrew text and Arabic translation alternately, verse by verse, and then comment on the entire paragraph.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size $8\frac{1}{2}\times6$ ins. (=21.6$\times$15.2 cm.). There are nineteen lines to a page. Oriental square character with a strong

tendency to cursiveness; the Hebrew words are in a bold square hand, with vowel-points and accents. [Amram.]

## 49

Part of a Jewish-Arabic translation and commentary of Jeremiah. About a half of every verse of the Hebrew text is first given and is then followed by a literal translation. The exposition of the text is placed after the paragraph has been completed.

Fol. 1a begins with a note on Jer. 4. 20b, and ends with notes on 4. 22; fol. 1b continues 1a, and ends with general notes on 4. 20–26. Some leaves are missing between fol. 1b and 2a. The latter begins with notes on 4. 31, and ends with notes on 5. 1, 2; fol. 2b continues these notes at length.

תהו ובהו (4. 23) is rendered by תיה וביה, while Sa'adya's translation of this phrase (Gen. 1. 2) is נאמרה ומסתבחרה. Our author confuses biblical verses. Thus in commenting on Jer. 4. 30, 31, he attributes the words שתים נשים יוצאות (Zech. 5. 9) to Ezekiel; doubtlessly he had in mind שתים נשים בנות אם אחת (Ezek. 23. 2). Similarly, he confuses and combines (while commenting on Jer. 5. 1, 2) Hos. 12. 8 with Amos 8. 5b. In translating Jer. 5. 1, he omits the words אם תמצאו איש. Comp. LXX.

Diacritical points are seldom used, and there is no consistency about this usage. The divine Name is written thus יי. The orthography of the Arabic words is as a rule classical. But fol. 2a has אלסלם for السلام.

Two paper leaves, measuring $7\frac{11}{16}\times5\frac{1}{2}$ ins. (=19.5×14 cm.). The number of lines to a page ranges between nineteen and twenty. Square character. [Adler.]

## 50

Part of an Arabic translation of and commentary on the Book of Job. 31. 12–40. At the beginning of every verse one or two words of the Hebrew text are given; then follows the translation of the entire verse. The annotations were obviously placed at the end of each speech, regardless of chapter, for after the translation of chapter 31 we have notes on chapter 29.

Fol. 1a begins with ובכל=נמיע (31. 12 b), and ends with נאלת=מצאה (31. 25 b); fol. 1b continues 1a, and ends with עלי=על (31. 36a). Fol. 2 was a narrow strip when the copyist wrote on it, as no words are cut off. 2a continues 1b, and ends with ותחת=ובדל (31.

40). Fol. 2b continues 2a, and completes chapter 31. Then follows a note on לאורו אלך חשך (29. 3). This page ends with the beginning of a note, perhaps on 30. 1.

This translation is to all intents and purposes identical with that of Sa'adya's. It is true, we have a number of variants, but the bulk of them are quite insignificant, and are due to different systems of orthography, like פלינאלני (31. 28) where Sa'adya has פלינלני, and פסכתת (31. 34), S. פסכת. Other variants are due to an inadequate knowledge of grammar, like עזיז (31. 26); S. עזיזא. אגלאל (31. 27); S. אגלאלא. Some variants are errors of the copyist, as ללצ'יף (31. 32); S. ללציף. מכאטי (31. 33); S. מכאביי. Bacher in his edition of Sa'adya's translation and commentary on Job quotes some variants which agree with our fragment, as אלואחד (31. 15); S. ואחר. אסירהא (31. 18); S. אסאירהא.

The commentary presents a greater problem. The words commented upon and the opinions expressed are identical in our fragment with those of Sa'adya's; but the position in which the notes are placed and the language employed are entirely different. In Sa'adya, as printed by Bacher, the notes are placed at the end of every paragraph, while in our fragment they are at the end of the speech which, in this case, extends over three chapters.

In order to illustrate the difference of style in the notes, I give the two texts in parallel columns:

| Sa'adya. | Fragment. |
|---|---|
| אלמעני בחשך והו מכחצר אלבא׳ | לאורו אלך חשך<br>מענאה בחשך׳ ופס׳ |
| בחמה הו מ׳ בחמאה מכחצר | בחמה בסמן לאני |
| מחל וגם כל שרית ישראל (ד״ה | געלתה בחמאה |
| א׳ י״ב ל״ט) [מכאן שארית] ותזרני | מכחצר אלאלף |
| (ש״ב כ״ב מ׳) מכאן ותאזרני | מחל קולה ונם כל<br>שאֲרית יש׳ ירידו<br>בה שארית׳<br>וכדלך ותזרני<br>חיל הו ותאזרני |
| אי יתבדל שי בעד שי | ומעני בידי תחליף<br>אי שי בעד שי<br>יתבדל לי |

It is well known that Sa'adya wrote more than one recension of his commentary, and our fragment may represent one of those. (See

Bacher, p. ix). It is also possible that one of Sa'adya's pupils wrote down in his own language that which he heard from his teacher.

The orthography was intented to be classical. Diacritical points are placed only over ט and צ.

One and a half parchment leaves. With the exception of the last page, the number of lines on each page is seventeen. The complete leaf measures $6\frac{7}{16}\times5\frac{7}{8}$ ins. (=16.6×14.9 cm.), while the half is $6\frac{9}{16}\times2\frac{3}{4}$ ins. (=16.6×7 cm.). Square character. [Adler.]

## 51

Part of Ibn Ezra's commentary on Genesis. 8. 5–21.

Recto begins with הלבנה (8. 5), and last legible words are רה[שפ] והוא (8. 11); verso begins with כי פניה חרבו (8. 13), and last legible words are [הני]חח לש[ון] (8. 21).

This fragment belongs to the same fascicle as Nos. 52, 53.

A piece of paper, other half of No. 52. Size $4\frac{3}{4}\times\frac{3}{4}3$ ins. (=12×9.5 cm.). Fourteen lines have been preserved on each side. Rabbinic cursive hand. [Amram.]

## 52

Part of Ibn Ezra's commentary on Genesis. 8. 5–21.

Recto begins with [הח]בה ובעשור (8. 5), and the last legible words are הבית נוסף ויהי (8. 11), verso begins with על הארץ (8. 13), and last legible words are הטעם שקבל (8. 21).

This fragment belongs to the same fascicle as Nos. 51, 53.

A piece of paper, torn on all sides; other half of No. 51. Size $4\frac{3}{4}\times3\frac{3}{4}$ ins. (=12×9.5 cm.). Fourteen lines have been preserved on each side. Rabbinic cursive hand. [Amram.]

## 53

Part of Ibn Ezra's commentary on Genesis. 11. 28–12. 8.

Recto begins with ויתכן שאור עשו הכשדים (11. 28), and ends with השנה השנית והעד שאמר (11. 31); verso begins with רכושם רב (12. 5), and ends with ויז נצחם ושניהם פו[עלים] (12. 8).

It belongs to the same fascicle as Nos. 51 and 52.

One paper leaf, badly damaged and lower part torn off. Size $4\frac{3}{4}\times5\frac{3}{4}$ ins. (=12×14.6 cm.). Fourteen lines have been preserved on each page. Rabbinic cursive hand. [Amram.]

## 54

Part of Rashi's commentary on Genesis. 41. 8-23.

Recto begins with רוב בפתרוניהן (41. 8, repeated twice), and verso ends with ותרג׳ נצן לקיין (41. 23).

Important variants. Thus in verse 41. 13: מי גרם פתרוני גרם הרי המקרא קצר ולא פירש מי הוא המשיב לפי שאין צריך לפרש מי הוא המשיב מי שבידו להשיב וזהו פרעה הנזכר למעלה כמו שאמר פרעה קצף על עבדיו. Verse 41. 16: חשמע חלום תאזין ותבין חלום לפתור אותו תשמע לשון הבנה והאזנה כמו כי שומע יוסף. . . . אשר לא תשמע לשונו בלעֲדי׳ אין החכמה שלי אלא אלהים יענה. . . . יתן יזמין לי ענייה כפי שיהא בה שלום פרעה. ד״א חס ושלום שיהא הדבר תלוי בדברי אלא לאלהים פתרונים והוא יענה את שלום פרעה. . . . ד״א מיכן שצריך אדם להתפלל בשלומה של מלכות.

One paper leaf, slightly damaged, measuring $6\frac{1}{8}\times4\frac{5}{16}$ ins. (=15.5 ×10.9 cm.). Rabbinic character. Recto has seventeen, and verso sixteen lines. [U. P.]

## 55

Part of a commentary, in Jewish-Arabic, on the Books of Samuel. 1 Sam. 25. 30–27. 10; 2 Sam. 12. 14–13. 6. The notes are rather long, though not many passages or words are commented upon.

Fol. 1a begins with והיה כי יעשה יוי לאדני (1 Sam. 25. 30), and has notes on וברוך טעמך (25. 33); אשר כליתיני (*ibid.*); וידבר באביגיל (25. 39); ושאול נתן וכו׳ (25. 44); וחניתו מעוכה בארץ (26. 7); ועתה אכנו וכו׳ (26. 8); 1b has notes on או במלחמה וכו׳ (26. 10); מי אתה וכו׳ (26. 14); מהסתפח וכו׳ (*ibid.*); אם יוי הסיתך וכו׳ (26. 19); הלא איש וכו׳ (26. 15); כאשר ירדף וכו׳ (26. 20); ויוי ישיב וכו׳ (26. 23); אל פשטתם (27. 10). Some leaves are missing between 1b and 2a. The latter has notes on אפס כי נאץ וכו׳ (2 Sam. 12. 14); ויאנש (12. 15); ולא ברה וכו׳ (12. 17); מתלחשים (12. 19); בעוד הי֫לד חי (12. 22); ויקח את עטרת וכו׳ (12. 30); מדוע וכו ׳ (13. 2); ויפלא וכו׳ (*ibid.*); והעביר וכו׳ (12. 31); וישם במגרה וכו׳ (13. 4); לביבות (13. 6).

A characteristic note of this author may be given here:
וידבר באביגיל אעלם אן מעני אלכטבה פי אלנסא לם יקע עגדנא אלא באלבא ביום שידבר בה סוי וירד וידבר לאשה ותישר בעיני שמשון פאנה באללאם.

The orthography is mostly classical, but there are few diacritical points. A Tashdid is written over the ר of מתסארין which is the translation of מתלחשים (2 Sam. 12. 19).

Two paper leaves, slightly faded, forming the outer sheet of a fascicle, measuring $7\frac{1}{4}\times5\frac{3}{8}$ ins.(=18.5×13.6 cm.). There are twenty-one lines to a page. Oriental square character with a strong tendency to cursiveness; the Hebrew words commented upon are in bold square hand, with vowel-points, but other Hebrew words are in the same character as the Arabic. [Cobern.]

## 56

Part of Rashi's commentary on Proverbs. 18. 4–22. 4.

Fol. 1a begins with כל איש שבמק' הקב"ה (18. 4), and 1b ends with הלכה (19. 29); a few lines are torn off at the top of 2a, which begins with מדרס לרגלה (20. 5), and 2b ends with לפתרו for לפרשו (22. 4).

This fragment has important variants, as (20. 8).

Two parchment leaves, badly damaged, forming the inner sheet of a fascicle. The upper part is entirely torn off. Size $11\frac{1}{2}\times6\frac{1}{8}$ ins. (=29.2×15.5 cm.). Each page has two columns, and there must have been more than thirty lines to a page. Rabbinic cursive character. [Amram.]

## 57

Part of Ḳimḥi's kabbalistic commentary on Ezekiel. 1. 21, 22; 1. 24, 25.

Fol. 1a begins with וההתנשאות מוחש על דרך משל (1. 21), and 1b ends with כאור שהוא מאיר (1. 22). Two leaves are missing between fol. 1b and 2a. The latter begins with קול בלכתם (1. 24), and 2b ends with לאשמעא דבורא לעבדוהי נביי (1. 25).

There are some interesting variants. Thus verses 22 has מושכל (instead of מושלל); מושכל (instead of חוש כלם). Verse 25 has הרוכב (instead of הכרוב).

Two paper leaves, forming the outer sheet of a fascicle, measuring $5\frac{1}{4}\times4$ ins. (=13.3×10.1 cm.). Thirteen lines to a page. Rabbinic hand, but each verse begins with bold square character. [U. P.]

## 58

Beginning of an Arabic commentary on Psalms, which is much briefer than Sa'adya's. It is headed בשמך רחמנא נבתדי בשמונה תלים. The first few words of each verse are quoted and then commented upon; but no translation is given. This leaf covers the greater part of the first two psalms.

One paper leaf, badly damaged and faded, measuring $6\frac{1}{8}\times4\frac{5}{16}$ ins. (=15.5×10.9 cm.). There are fifteen lines to a page. Oriental cursive character. [Amram.]

## 59

Part of an Arabic commentary on Psalms. 105. 21–106. 3.

Fol. 1a begins with notes on ומשל (105. 21), and ends with זקניו (105. 22); fol. 1b continues 1a, and ends with notes to ויפר עמו (105. 24). Some leaves are missing between fol. 1b and 2a. The latter begins with a general introduction to Psalm 106. It discusses its

contents, and explains why this Psalm which contains a sketch of Jewish history is prefaced and appended by verses of prayer. It also points out that זכרני (106. 4) refers to the psalmist personally, whereas הושיענו (106. 47) is for the nation in general. This page ends with notes on 106. 1, in which the usage of the words denoting *praise, thanks, etc.*, is explained. Fol. 2b continues 2a, and ends with notes on צדקה (106. 3).

A few characteristic sentences of this writer may be mentioned. In explaining that ישראל (105. 23) refers to all the tribes, while by יעקב Jacob alone is meant, he remarks: וכאן אלחאנה פי אן יבין אן אלנבי (Jacob) קד אקאם פי אלבלד ונאור פיה (ו)לאנה אלחאל פי מקאמה אעגב מן חאל אולאדה וקצד אלמשורר אבדא אלי אטרף מא יכון מן אלמענא ואכץ.

The orthography of Arabic words is not consistent. There seems to be an attempt to follow the classical forms. But spellings like מענא = معنى are not infrequent. Then a short *u* is often represented by ו, as ידול = يدل. Similarly א is used for *a* and י for *i*, though these cases are less frequent than those of ו for *u*, as יחתאג לם and יסתגני לם.

Diacritical points are only placed on ט and צ.

On fol. 2a there is a marginal note suggesting a different explanation from that given in the text.

Two parchment leaves, forming the outer sheet of a fascicle, measuring $11\times6\frac{11}{16}$ ins. ($=27.9\times17$ cm.). The number of lines ranges between twenty-seven and twenty-eight on each page. Square character. [Adler.]

## 60

Part of an allegorical commentary, in Jewish-Arabic, on Song of Songs. 2. 1-11; 5. 7–14. Not all verses are commented upon. The Hebrew words are usually in a larger character and vocalized, three dots (∴) being put on each word.

Some leaves are missing between fol. 1b and 2a.

Two paper leaves, forming the outer sheet of a fascicle, slightly obliterated. Size $6\frac{7}{8}\times5\frac{1}{8}$ ins. ($=17.4\times13$ cm.). Number of lines ranges from fifteen to sixteen to a page. Oriental cursive hand. [U. P.]

## 61

Part of Gersonides' commentary on the five Megillot. Canticles 8. 4–Ruth.

Fol. 1a begins with Canticles 8. 4, and 1b ends with 8. 7. Some leaves are missing between fol. 1b and 2a. The latter begins with the middle of the ninth תועלת on Ruth, and 2b ends with the sixteenth תועלת, which is the last. This is followed by a note (missing in the Koenigsberg edition) to the effect that the commentary on Ruth (or the preface) was completed on the new moon of Nisan in the year 89 (=1329).

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. $10\frac{1}{2}\times7\frac{5}{8}$ ins. (=26.6×19.3 cm.). The number of lines ranges from twenty-three to twenty-nine to a page. Cursive rabbinic character. The verses of the text are in a larger hand and are vocalized and accented. [Amram.]

## 62

Part of a Jewish-Arabic commentary on the Book of Daniel.

The writing of fol. 1 does not seem to be the same as that of fol. 2. The subject-matter of fol. 1 is rather puzzling. On fol. 1a the writer expatiates on the attributes and praises of God. This is continued till fol. 1b, line 3, where the paragraph ends with the words ואת כל אלה ידי עשתה ויהיו כל אלה נאם יי׳ ונ׳ (Isa. 66. 2). Then follows a short paragraph which may be a note on Cant. 1. 3. It begins with משכני אחריך, and is followed by quotations from Exod. 3. 16; 4.1; 4. 29; 30, 31. The writer probably wished to point out that Moses had underrated the faith of the Israelites. The lower half of this page is blank. Some leaves are missing between fol. 1b and fol. 2a. Fol. 2a is in the midst of a discussion on the Messianic periods, and the writer explains that there are ten periods. He discusses the Maccabean period which is apparently the seventh. Various passages referring to Hanukkah are quoted from the Book of Maccabees in Aramaic and from the Talmud, as Shabbat 21b, etc. This lengthy discussion was evidently occasioned by ולקץ העתים (Dan. 11. 13). The usage and meaning of the word קץ are also explained, and as illustrations לכל תכלה ראיתי קץ (Psalm 119. 96), ותמלא···ואין קצה (Isa. 2. 7.), and other passages are quoted. This long note continues till the middle of fol. 2b. Then follow short notes on וישם פניו (Dan. 11. 17), ועמד על כנו (*ibid.* 11. 20), and a few other verses. This page ends with a note on ולא נתנו עליו הוד מלכות (*ibid.* 11. 21). These verses are explained as referring to the Muhammedan period.

Fol. 1 may be the introduction to this commentary. But the intrusion of the note on Cant. 1. 3 and the difference in the writing

make it probable that this leaf served as a cover, being originally blank, and a later scribe jotted down some passages from other books.

Two parchment leaves, forming the outer sheet of a fascicle, measuring $7\frac{1}{8}\times5\frac{3}{4}$ ins. (=18.1×14.6 cm.). Fol. 1a has twelve lines to a page (the lower half of 1b is blank); fol. 2 has thirty-three lines on each page. Square character with a slight tendency to cursiveness. [Adler.]

## 63

Probably part of an Arabic commentary on the Haftarot. The style is that of Sa'adya, and the notes may have been excerpted from his commentaries. There are lengthy notes on Hos. 14. 10 and Mic. 7. 18 (Haftarah for Sabbath Shubah). These notes cover fol. 1a and 1b. Some leaves are missing between fol. 1b and 2a. The latter deals with 2 Sam. 22. 1, 2 (=Ps. 18. 1, 2). The Hebrew quotations are vocalized and accented.

Two paper leaves, badly damaged in the upper part, forming the outer sheet of a fascicle. Size $10\times7\frac{1}{4}$ ins. (=25.4×18.4 cm.). There are twenty-four lines to a page. Oriental cursive character; the Hebrew words commented upon are in a large square hand. [Amram.]

## 64

The beginning of a homily, in Aramaic, on Ezek. 1. 1.

Recto is blank, except for a few letters of the alphabet, written probably by a boy. Verso is headed תרנום ויהי בשלשים שנה, and has thirty-three lines in irregular square character.

One parchment leaf, measuring $8\frac{3}{4}\times3$ ins. (=20.3×14.6 cm.). [Sulzberger.]

## 65

Part of a free rendering, in vulgar Jweish-Arabic, of Daniel.

Every verse begins with the first Aramaic word of the text, but not all verses are translated.

Fol. 1a begins with אלה ושכרוה: כען, the third word representing Dan. 4. 34. The next paragraph is headed קיצת בלשאצר (=قصة), and the narrative continues till fol. 2a. The next paragraph is headed קיצת דרויש המדי, and the story continues as far as אדין פנא, which is probably Dan. 6. 7.

Two paper leaves, badly damaged, measuring $7\frac{5}{8}\times6\frac{1}{2}$ ins.(=19.3 ×16.4 cm.). Number of lines ranges from fifteen to eighteen to a page. Square character with a tendency to cursiveness. [Sulzberger.]

## 66

Part of a halakic commentary on the Pentateuch. These leaves deal with the section *Emor*. Each leaf is headed סדר אמר אל הכהנים.

Two paper leaves, measuring $8\frac{1}{2}\times6\frac{1}{8}$ ins. (=21.6×15.5 cm.). Number of lines ranges from thirty-one to thirty-four to a page. Late Oriental cursive character. [Amram.]

## 67

Part of a Jewish-Arabic lexicon of the Bible in the same style as Ibn Janaḥ's *Uṣul*.

Fol. 1 has the root אמן (incomplete). Fol. 2 has the root אמר (also incomplete).

Some leaves are missing between folios 1 and 2.

Two paper leaves, damaged, forming the outer sheet of a fascicle. Size $6\frac{3}{4}\times4\frac{5}{16}$ ins. (=17.1×10.9 cm.). There are seventeen lines to a page. Square character with a tendency to cursiveness. [U. P.]

## 68

Part of a Hebrew-Arabic glossary to first Book of Kings.

Fol. 1a begins with בריאים which is rendered by דכאם=ضخام (5. 3), and ends with חלוני which is rendered by כיוי=كواء (6. 4): fol. 1b begins with שקופים rendered by מוטילה טלעה (*ibid.*), and ends with ופטורי rendered by חכרים=تخريم (6. 18). Fol. 2a continues 1b. It begins with צצים rendered by אזהר, ורד (*ibid.*), and ends with ועב (7. 6). The rendering of this word is entirely obliterated, and no trace whatsoever is left. It might have been omitted by the scribe. Fol. 2b begins with יקרות rendered by רזינה, וקרה (7. 9), and ends with מורד rendered by מורכב (7. 29).

Although the Hebrew words, with a few exceptions like יקרות, are spelled in accordance with our Masorah, the orthography of the Arabic words is phonetic. Thus ض is sometimes confused with ד, as דכאם (1 Kings 5. 3). *i* and *u* are usually indicated by י and ו, respectively, as may be seen from the words quoted above. In some cases, where double renderings are given, the Hebrew word is repeated twice, as

חליפת מוכתלפת
חליפת מובתדלאת (5.28).

Some of the renderings are interesting, as יקרות (7.9) is taken to mean 'heavy' in the Aramaic sense. See Rashi.

Two parchment leaves, measuring $5\frac{1}{5}\times5\frac{13}{16}$ ins. (=13.7×14.8 cm.). There are sixteen lines on each page. Square character. [Adler.]

## 69

A compilation of Hebrew words occurring in the Bible. Each word is accompanied by the biblical expression in which it is found.

One paper leaf, badly damaged and faded, measuring $7\frac{7}{8}\times7$ ins. (=20×17.8 cm.). There are two columns to a page and twenty-two lines to a column. Square character. [Amram.]

## 70

Part of a treatise, in Jewish-Arabic, on the usage of certain Hebrew expressions.

Fol. 1a begins with a discussion of the usage of the expression לקיחה, which, the author says, is employed in three ways: (1) in connection with obedience to God; (2) disobedience to God; (3) in connection with an act which involves neither obedience nor disobedience (ונקול אן אללקיחה עלי ג' צרוב מנה מא כאן טאעה ללה תעאלי ומנה מא כאן מעציה ללה תעלי ומנה מא כאן לא טעאה ולא מעציה). Numerous examples for each case are given, and rabbinic passages are extensively quoted. The author refers to Sa'adya: ופי תרומת המשכן פי אלפרשה אלתי להדה אלסבת ויקחו לי תרומה וכול' תחאמל מא קד דכרה רבינו סעדיה נאון ז"ל פי תפסירה (fol. 1a, l. 8). At the end of fol. 1b the author is still quoting passages to illustrate the first usage. Some leaves are missing between 1b and 2a. The latter begins with the third mode: ואלצרב אלתאלת מן אללקיחה והו מא כאן לא טאעה ולא מעציה לקול' פי אלמשנה בבכורות פרק מעשר בהמה הלוקח. This is continued to the end of 2b.

The author gives the source of every quotation, and this fact would lead one to assume that this book belongs to a later period, probably to the thirteenth century.

Two paper leaves, forming the outer sheet of a fascicle, measuring $6\frac{11}{16}\times5$ ins. (=17×12.7 cm.). Number of lines ranges from twenty to twenty-two to a page, apart from some irregular lines on the margins. Oriental cursive character. [Amram.]

## 71

Stray notes, in Jewish-Arabic, on biblical passages. Some notes are brief, while others are rather lengthy and irrelevant.

The verses commented upon are: Psalms 68. 31; 75. 9; Job 25. 5; 34. 29. The writer expatiates upon the use of the Imperfect; he then

stumbles upon the word שממה, and gives a number of passages in which it occurs. He is thus led to explain the use of the ו to introduce the predicate, and a great many passages are cited.

Two parchment leaves, slightly damaged, measuring $5\frac{1}{2}\times4\frac{5}{8}$ ins. (=14×11.7 cm.). There are nineteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 72

Part of a treatise, in Jewish-Arabic, on Hebrew grammar. This fragment contains rules about the *maḳḳef* (written מקאף, which is against the vocalization מַקַּף) after את and כל.

Two paper leaves, badly obliterated, measuring $6\frac{11}{16}\times5$ ins. (=17×12.7 cm.). Number of lines ranges from eleven to fourteen to a page. The writing, which is in Oriental square character with a strong tendency to cursiveness, is very slovenly. [U. P.]

## 73

Part of a treatise, in Jewish-Arabic, on Hebrew syntax. It is also possible that it formed part of a lengthy commentary on the Bible in which syntactical usages were fully discussed. This fragment deals with the use of the third person (צמיר אלגאיב) in the Pentateuch instead of the first or the second, as ויאמר משה, ויעל משה, ויקרא אל משה, וידבר י"י אל משה. The author points out that the exceptions like ויאמר י"י אלי אתה עובר וכו' are few. The writer's aim was evidently polemical, as in referring to this principle and to the one which preceded it, he observes: פאחפט הדין אלאצלין פאנהמא סור חצין חול אלשריעה וחאנו מאנע ראד לסהאם אלסנה אלאשראר ענהא. He then discusses repetitions of words which add nothing to the meaning, but are merely employed for rhetorical effect, as כי הנה אויביך י"י וכו' (Ps. 92. 10); or for the sake of making the sentence more intelligible, as the repetition of המזבח in 2 Kings 23. 15.

One paper leaf, measuring $7\times5\frac{3}{8}$ ins. (=17.8×13.6 cm.). The right upper corner is torn off. There are twenty-one lines to a page. Oriental square character with a strong tendency to cursiveness. (Cobern.)

## 74

Part of Ḳimḥi's hebrew grammar מכלול. The treatment of the verb ends on recto, l. 2, where the quinqualiteral verbs רחר יסחרחרו[נסח] are given. This is followed by שער השמות in a large square hand, and the page ends with אתה קורא השוא (Fuerth edition, p. 153 a, l. 4).

Verso continues recto, and ends with שהטעם קרוב לה (p. 154 a, l. 20).

There are some minor variants, as שער השמות instead of שער דקדוק השמות.

A narrow strip of parchment, measuring $10\frac{1}{4} \times 4\frac{1}{2}$ ins.(=26×11.4 cm.). Only half of the width has been preserved. There are twenty-eight lines to a page. Rabbinic cursive character. [Amram.]

## II

## TALMUD, MIDRASH, AND HALAKAH (Texts, Translations, Commentaries, and Dictionaries).

### 75

Part of a codex of the Mishnah. Bikkurim 3.2–4.2.

Recto column 1 begins with ים היה[ולמשכ] (3.2), and ends with ועד וניכנס (3.4); recto column 2 continues column 1, and ends with מלהביא נימנעו (3.7); verso column 1 continues recto column 2, and ends with חייב בדמיי (3.10); verso column 2 continues column 1, and ends with כיצד שוה לאנשים (4.2).

The Mishnah paragraphs are numbered by the letters of the alphabet. But the division of the paragraphs does not always agree with that of the printed texts. Thus while in the printed texts chapter 3 of this tractate has 12 paragraphs, our fragment counts them as 11, the two paragraphs from הגוזלות till והשתחוה ויצא being regarded as one.

There are only slight variants, such as השור הולך עימהם instead of לפניהם (3.3) and באתם בשלום instead of לשלום (*ibid.*). The orthography practically agrees with that of the printed texts, except for the frequency of י to indicate a short *i*.

One parchment leaf measuring $6\frac{7}{8}\times7\frac{1}{2}$ ins.(=17.4×19 cm.). Each page has two columns, and the number of lines on each column is twenty-four. Square character. The edges are burned. [Friedenwald.]

### 76

Part of a codex of the Mishnah. Nedarim 11.10–Nazir 3.2.

Recto begins with נערה שלא בגרה (Nedarim 11.10), and ends with מת (Nazir 1.7). The first legible word on verso is מי[ש] (*ibid.* 2.1); it

ends with [ם]יו הראשונה (*ibid.* 3.2). At the end of Nedarim there is הנא פרקא י"א הלכתא י"ב, while the printed editions divide this chapter into twelve paragraphs. Nazir is headed פרקא קדמאה. At the end of the second chapter of Nazir there is הנא פרקא ב' הלכתא י'. This fragment contains a number of variants: עדין=עדאן (Nedarim 11.10); שאיני=שני (*ibid.* 11.11); omits אלא before האומרת (*ibid.* 11.12); מחיר and אסור are reversed (*ibid.*2.4); הרי אני for הריני (Nazir 1.1,2); הזונים for הזונין (*ibid.* 1.2); כשיהיה for לכשיהיה (*ibid.* 2.7); omits כשיהיה after כשאראה (*ibid.*).

One parchment leaf, badly damaged and obliterated, measuring $10\frac{1}{2}\times5\frac{3}{4}$ ins. (=26.6×14.6 cm.). Twenty-eight fragmentary lines have been preserved to a page. Square character with superlineary vocalization. About one line is torn off at the top. [Sulzberger.]

## 77

Part of Pirḳe Abot. 1.6–2.3.

Recto begins with בן פרחיה (1.6), and ends with חלף (1.13); verso continues recto, and ends with הוו זהירין ברשות (2.3).

At the end of the chapter there is סליק פירק'.

Variants: יילף (1.13); איזו היא (2.1); כמצוה חמורה (*ibid.*); ועונשה של עבירה (*ibid.*).

A piece of parchment, one side torn off, measuring, where not torn, $8\frac{1}{8}\times7\frac{1}{8}$ ins. (=20.6×18.1 cm.). Recto has nineteen lines which fill the page, with uniform spaces between the lines; verso has eighteen lines which cover three-fourths of page. Square character. [U. P.]

## 78

Part of a codex of the Mishnah. Zebaḥim 5.1–5.5.

Recto begins with איזה הוא מקומן (5.1), and ends with כהנה (5.5); verso continues recto, and ends with the last word of 5.4. In this fragment 5.4 and 5.5 have changed places. There are some variants as well as scribal errors. איזה הוא for איזהו (5.1); הזיא for הזיה (*ibid.*); ואם לא נתן for אם . . . (5.1,2); לכבש for בכבש (5.3); דרומית (*ibid.*) is repeated twice through dittography; לפני מן for לפנים מן (5.5).

A narrow paper leaf, measuring $9\frac{7}{8}\times3\frac{5}{8}$ ins. (=25.1×9.2 cm.). Recto has thirty-one lines, while verso has only six, the rest of the page being blank. Square character with a tendency to cursiveness. [Sulzberger.]

## 79

The first part of Mishnah Middot. 1.1–3.

It is headed מסכת מדות, and the last words are כניסה ויצאה. The orthography is inaccurate, and the vocalization faulty. Thus ֯ is sometimes used for ֮. The word ניכר (1.2) is erroneously vocalized נִיכָּר. There seem to be traces of the use of distinctive accents, like ֯ and ֯.

A piece of parchment, badly mutilated, measuring $5\frac{1}{8}\times6\frac{1}{4}$ ins. (=13×15.9 cm.). There are seventeen lines on recto, while verso is blank. Square character, with vowel-points. [Amram.]

## 80

Part of Mekilta Beshallaḥ.

The first legible words of recto are עשיתם כן (Mekilta, ed. Weiss, p. נ״ח, l.7); this page ends with the words נצא בן הערבים. אמ׳ להם כן (*ibid.*, p. 59, l.4). The first legible words of verso are השעה שהיו אומ׳ (*ibid.*, l. 5.). The fragment ends with the words שמה תאמרו (*ibid.*, l. 22).

Our manuscript offers some variants. In most cases it agrees with Mekilta de-Rabbi Yishma'el; but in many paragraphs it follows Mekilta de-Rabbi Shim'on b. Yoḥai. It thus forms a combination of the two famous recensions of the Mekilta. The paragraph on וחם השמש is practically the same as in Mekilta de-Rabbi Shim'on b. Yoḥai (ed. Hoffmann, p. 78, l. 11, *seq.*).

The orthography is as a rule that of our printed texts; but there is a number of scribal errors. Thus we have בן instead of בין (recto last line) and מוציאין instead of מוציאין (Weiss, p. 59, l. 6). אתם is sometimes spelled אתן. The name of ר׳ זריקה (Weiss, p. 59, l. 2) is corrupted to ר׳ הנתקה.

The paragraphs are marked by the letters of the alphabet. But the divisions do not agree with those of Mekilta de-Rabbi Shim'on b. Yoḥai. Our fragment begins with the end of paragraph ד׳, וחם השמש being marked ה׳. The passage ויאמר יי אל משה עד אנה מאנתם is superscribed: פרשת הלכתה כנ׳.

One parchment leaf, measuring $8\frac{3}{8}\times6\frac{11}{16}$ ins. (=21.2×17 cm.). The top lines are burned, hence it cannot be ascertained how many lines there were originally on a page. Recto has now thirty-two, and

verso thirty lines. One of the lower corners is trimmed, but as no words are missing, it is obvious that it was in that shape when the scribe wrote on it. Square character. [Friedenwald.]

## 81

Part of the Sifra.

Fol. 1a begins with הרי זה בלא ירצה (Sifra *Zaw*, section 8.1), and ends with יכול אין לי מחשבה פוסלת אל'(chapter 13.1); fol. 1b. continues 1a, and ends with הנפש ולא הציבור האוכלת (13.9). Some leaves are missing between fol. 1b and 2a. The latter begins with ופסוקת הנרגרת (*Shemini*, chapter 3.6), and ends with את הגמל כי מעלה (*ibid.*, chapter 4.5); fol. 2b continues 2a, and ends with התרתי בעל עצמות ופרה ורבה (*ibid.*, section 3.4).

There is a number of orthographic and lexical variants, as well as differences in the arrangement of chapters and paragraphs. Thus what is chapter 4 in the printed edition is headed פרק ג'.

Two parchment leaves, forming the outer sheet of a fascicle, slightly damaged. Size $11\frac{1}{4}\times9$ ins. (=28.6×22.8 cm.). There are thirty-one lines to a page. Bold square character. [Amram.]

## 82

Part of Yerushalmi Dammai.

Recto begins with ר' מנא הדה את' (2.1, p. 22d, l. 15), and the last legible words are היה מקומו (*ibid.*, l. 30); verso begins with עם הארץ ולא בסעודת (*ibid.*, l. 64), and last legible words are סלק גבי אילן[ין] (23a, l. 4).

As may be seen from the omission, the greater part of the leaf is torn off, and the number of lines may have originally been about thirty.

There seem to be some variants.

A piece of parchment, faded and torn on all sides, measuring $5\times5\frac{1}{2}$ ins. (=12.7×14 cm.). Twelve lines have been preserved on each page. Square character. [Amram.]

## 83

Part of the בריתא דמלאכת המשכן, 6–10.

Fol. 1a begins with מן הצד שנ' לקוח את ספר התורה וגו' ועליו מפורש בקבלה אפריון עשה המלך שלמה וגו', ר' יהודה בן לקיש אומ (6), and 1b ends

with ולחם הפנים [ארכו עשרה ורחבו] (8); fol. 2a continues 1b, and 2b ends with אלו חמשה [דברים] בתורה אין להם הכרע. איסי בן יהודה אומ'.

There are such radical and important variants as to lead us to the conclusion that this is an entirely different version from the one printed by M. Friedmann (Vienna, 1908). The above quotations indicate some of the variants, and mention may also be made here that from רבי אלעזר אומר לבבל ירד to end of paragraph הדלתות (Friedmann's edition, p. 49) is omitted in this fragment.

At the end of every chapter there is סליק פרקא, usually in a larger hand.

Two paper leaves, forming the inner sheet of a fascicle, badly damaged. Size $11\times7\frac{1}{2}$ ins. (=27.9×19 cm.). There are twenty-seven lines to a page. Square character with a tendency to cursiveness. [Sulzberger.]

## 84

Part of Midrash Rabbah. Wayyiḳra 25.1–26.3.

Fol. 1a begins with אצל בני תורה בנן ערן (25.1), and 1b ends with נדרשות לפניהם כי תבאו אל הארץ ונטעתם (25.8). A few lines are torn off at the top of fol. 2a, where the first legible words are שפחות התיר בעולם (*ibid.*); fol. 2b ends with ואבי ראה גם ראה א"ל (26.3).

Some important variants.

Two parchment leaves, badly damaged and faded, forming the inner sheet of a fascicle. Size $11\times7\frac{15}{16}$ ins. (=27.9×20.1 cm.). There were thirty-one lines to a page. Square character. [Amram.]

## 85

Fragment of a compendium of the Palestinian Talmud. It practically covers the whole of tractate Rosh ha-Shanah and the greater bulk of tractate Ta'anit.

The excerpts are very short and far between. There is hardly any system, and there seems to be no guiding principle as to what to include and what to exclude. In this respect it is inferior to *Al-Fasi* and *'En Ya'aḳob*. Nevertheless this fragment is important for the text of the Yerushalmi, as it offers a considerable number of variants.

A full table of contents may not be out of place.

Fol. 1a begins with שמו' בר רבי יצחק חש על גרמיה... ודמך (Yerushalmi Rosh ha-Shanah 1.4). היו ב' האחד הכל מכירין כתב ידו... חכימא

ראש ב"ד או' היא מלתא (*ibid.* 2.1). מהו עצי שמן...דאזיל ואתי (*ibid.* 2.2). לעבור השנה...אלו א' מקודש' ג' תני ר' שמע' בן יוחי...מקום בעבורה (*ibid.*, 2.6).

Fol. 1b continues this paragraph which ends סימוקן כהדין ריקקה (*ibid.*). Then follows the story about the conception and birth of the Amora Samuel, and the reason why he became a great man. It begins as follows ואיתיה בשמואל רבה ותמן תשכחי אמאי זכא שמואל בר אבא למהוי חכימא כולי האי. ובשאלתות נאונים אשכחית ממזרות אין חוששין (טע' אחרינא) לה לכשרות ולא ניחוש למעשה דאבא אבוה דשמו'. דאבא אבוה דשמו' סלק לארע' דישר' למילף. The rest of the story is practically the same as *Halakot Gedolot*, *Giṭṭin* (ed. Hildesheimer, p. 337, bottom); but our fragment has a few more details. At the end of this story our fragment remarks הכדין אשכחית ודוכתה לא ידענא. *Tosafot* Ḳiddushin 73a under the heading מאי gives this story in short. In brackets the origin of this narrative is given as Yerushalmi, but a marginal note refers it to *Halakot Gedolot*.

Fol. 2a has part of this narrative. Then the words כהדין ריקקה are repeated, and that passage of Yerushalmi is continued till הא גבי חדא כד מנוני (*ibid.* 2.6).

Fol. 2b continues this paragraph till תלתיהון גבי (*ibid.*). Then come: מנין שמעברין... לנהר כת' אלופינו...הגדולים אין פרץ (*ibid.* 2.9); שלוח עבדים פרת (*ibid.* 3.1); ר' יהוש' בן לוי א' עמלק... נתן קולו רב הונה הוא ידע...ב"ד חורן (*ibid.*); תלוי...במקום אחר (*ibid.* 3.5); ר' מאיר דורש שמות וכו'. ר' לוי בש' ר' חמ' בר חנינא (*ibid.* 3.8); the last line of this page is (3.9).

Fol. 3a continues this paragraph till מחלחל והביט (*ibid.*). Then come: ההלל...העובר (Mishnah 4.9); ר' יעקב...מימיכם (Gemara 4.8); this page ends with תקע בראש'...ר' זעורא (*ibid.* 4.9).

Fol. 3b continues this paragraph which ends with אית ליה ריש (*ibid.*). Then comes ר' חונא רבא דצפורין (*ibid.*) till the end of Rosh ha-Shanah. This is followed by tractate Ta'anit. The copyist here begins on another line, and heads it by מתעניות (*extracts from Ta'anit*). The first paragraph is א"ר מנא שכל היום (Ta'anit 1.1). This page ends with ר' סמון בש' ר' יהוש' בן לוי כשם ששליח צבור חייב כך כל יחיד ויחיד חייב כשם (*ibid.*; but the first part is missing in the printed texts).

Fol. 4a continues this paragraph which ends with ויתן לך האלהים וג'. Then comes: מתוך ה' דבר' נגאלו... וכן הוא אומר (*ibid.*).

Fol. 4b continues this paragraph which ends with מאי טעמא אלי קורא משעיר (*ibid.*). Then comes: היחידין מתענין אלו הן היחידין (*ibid.* 1.4). This page ends וובנית חמרי ויהבית לה (*ibid.*).

Fol. 5a continues this paragraph which ends with כדי את מצלייה ומתעניה (*ibid.*, second anecdote). Then come: ר' זעור'...ואין מתירין לו (*ibid.* 1.6); תאבי...שטבלה (*ibid.*); וברחיצה. הורי ר' אחא...במים (*ibid.*). The page ends with בעל קרי טובל בצנעא ביו' הכפו' which is not in the printed texts.

Fol. 5b begins י"ג תעניות ר' יודן...שעריה ראבי (*ibid.* 1.7). Then come: יצא ניסן (*ibid.* 1.9) till end of chapter; מוציאין את התבה...א"ר חייא בר בא... עפרא ויתן על רישיה (*ibid.* 2.1).

Fol. 6a continues this paragraph, and ends with אני בצדק אח' פניך.

Fol. 6b continues this paragraph, and ends with ואלין גערין מהכא ואמרין אין ליה.

Fol. 7a continues this paragraph, and ends with למה י"י יחרה אפך בעמך.

Fol. 7b continues this paragraph, which ends with צריך לומ' לרבו תשמע תפלתך. Then come: ברנה פסוק...ואילין דאמרין (*ibid.* 2.3); מי שענה יהוש' בגלגל כו'. ר' שמע' בן לקיש (*ibid.* 2.6). This page ends with this paragraph.

Fol. 8a begins with מי שענה את שמו' במצפה כו'. כת' ויקבצו... בזכות תלמידיי (*ibid.* 2.7,8). Then come: ר' יונתן ציים... ופורים (*ibid.* 2.14); תני ט' באב שחל... (*ibid.* 2.15) till end of chapter; סדר תעניות כו' עד מתריעין עליהן מיד איזהו מיד נשמ' דב' כבר נשמעו.

Fol. 8b continues this paragraph which ends with לעלמא דאתי. Then come: דחקלא עבדת...אמ' סימון כת'...וכן עיר...א"ר יוסה (*ibid.* 3.3); עיר שיש בה דבר כו' מותנא הוה (*ibid.*); בר' בון בזכות ג'...ימציאנו (*ibid.* 3.4). This page ends with ולא נחית מטרא (*ibid.*).

Fol. 9a continues this paragraph which ends with דלא ינבה חוביה. Then come: פירין דשמש... ר' אליע' עבד תעני' איזהו דבר כו' עד (*ibid.*); ג' מתים זה אחר זה א"ר לוי כת' ידבק בתים שאמרו (*ibid.* 3.5). This page ends with

Fol. 9b continues this paragraph which ends with נבי דינא דמריה עליך (*ibid.* 3.6). Then come: צדיק חברו... שלח לו שמע' (*ibid.* 3.12); הכ' או' (*ibid.*). This page ends with א' ליה בנין (*ibid.* 3.13).

Fol. 10a continues this paragraph till הוה עלמא טייף. Then come: ר' חייה... ומנין לנעילה...נענה (*ibid.* 4.1); the entire paragraph 3.14;

דבית ר' ינאי...ודר' חייא (*ibid.*); ר' מפקד... קאים (second) נענה (*ibid.*); בר בא (*ibid.*).

Fol. 10b: סדר הסב...קבורין (*ibid.* 4.2); רבי הוה ממני...ובטלו הא' (*ibid.*). This page which is the last of the fragment ends with תני אנשי משמר היו מתענין בכל יום וכו'.

There are a few marginal notes which relate to the text.

The orthography is practically the same as that of the printed edition. Some words are punctuated. This is usually the case when a new reading is suggested for haggadic purposes, as מְסוּבְּלִים instead of מְסֻבָּלִים (Rosh ha-Shanah 2.9).

Ten paper leaves, measuring $6\frac{1}{8}\times4\frac{1}{2}$ ins. (=15.5×11.4 cm.). Number of lines on each page ranges from nineteen to twenty-two. Rabbinical cursive character.

These ten leaves form one fascicle. The string which holds them together is decayed. [Adler.]

## 86

Part of tractate Berakot. 7a–7b.

Recto begins with...מחמשת רבוא וכמה זעמו רגע א[חד] (7a, l. 19), and ends with [כשאין אוחזין] מעשה [אבותיהם בידיהם] (*ibid.* l. 42); verso continues recto, and ends with [ואלו ג]בי תרבות רעה (which would have been 7b, l. 28, if we had the same reading). Recto has a note which begins on top and continues on left-side margin, while verso has a note on right-side margin.

Our fragment offers numerous variants, a few of which may be mentioned here:

| Printed Text | Fragment |
|---|---|
| וכמה זעמו רגע וכמה רגע אחד מחמשת רבוא. | וכמה זעמו רגע אחד] מחמשת רבוא. |
| ההוא צדוקי דהוה בשבבותיה דר' יהושע בן לוי הוה קא מצער ליה טובא בקראי יומא חד שקל תרנגולא ואוקמיה בין כרעי' דערסא וכו'. | ההוא מינא דהוה בשבבותיה דר' מאיר והוה קא מצעיר ליה בקראי נקיט תרנגולתא ואסר כרעיה לאפורייה וכו'. |
| קשה תרבות רעה בתוך ביתו של אדם יותר ממלחמות גוג ומגוג שנאמר מזמור לדוד בברחו מפני אבשלום בנו וכתיב בתריה ה' מה רבו צרי רבים קמים עלי ואלו גבי מלחמת גוג ומגוג כתיב למה רגשו גוים ולאומים יהגו ריק ואילו מה רבו צרי לא כתיב: | קשה תרבות רעה בתוך ביתו של אדם] ממלחמות גוג ומגוג דאילו גבי מלחמות גוג ומגוג כת' למה ]רגשו גוים וג' ית'צבו] מלכי ארץ וגו' ואילו גבי תרבות רעה |

One parchment leaf, measuring $8\frac{1}{2}\times7\frac{1}{8}$ ins. (=21.6×18.1 cm.). Number of lines on each page is thirty-three. The leaf is damaged, especially in the corners. Square character. [Friedenwald.]

## 87

Part of tractate Shabbat. 74b–75a.

Recto begins with עושה ארעיתא (74b), and verso ends with העליונים (75a).

The variants are significant. Some paragraphs are arranged differently from what they are in the printed editions. The names of the authorities are usually omitted, the only exception in this fragment being אמ' מר זטרא בר טוביא אמ' רב (75a).

One parchment leaf, badly damaged, measuring $7\frac{5}{8}\times5\frac{5}{8}$ ins. (=193.×14.3 cm.). Recto has twenty-nine lines, while verso has only twenty-eight. Square character with a tendency to cursiveness. [Amram.]

## 88

Part of a talmudic codex. Yebamot 22b–24b.

Recto begins with יהודה האי ערות בת אשת אביך מאי קא עביד ליה (22b, towards the end), and ends with הוו קידושין, which is evidently some addition, as it is not found in the printed editions. Some lines are torn off. Verso begins with לגמרי דאי לאו גזירה שוה הוה אמינא (24a), and ends with אלא לאו דליכא עדים (24b). There are many variants, some of which are important. In last line of 23a this fragment adds בן יוחאי after שמעון. Only the words מי שקידש אחת of the Mishnah (23b) are quoted, and the discussion of the Gemara follows immediately. This proves that in this codex the entire Mishnah of a chapter was put at the beginning, as is the case in the Yerushalmi. The Mishnah הנטען על השפחה (fragment לשפחה) is not marked as such (24b), while the Baraita הנטען על אשת איש (fragment לאשת) is headed מתני' (*ibid.*).

A wide piece of parchment, damaged, measuring $8\frac{1}{2}\times12$ ins. (=21.6×30.5 cm.). There are twenty-three lines to a page, besides marginal notes. The text is in a square hand, while the notes are in small Oriental cursive character. The heading מתני' is in large character. [Sulzberger.]

## 89

Part of a talmudic codex. Tractate Soṭah 2a–4a.

Fol. 1a begins with וקא תאני שוטה (2a, l. 18), and 1b ends with ואי אפילו חד ליכא (2b, l. 8). Some leaves are missing between 1b and 2a.

The latter begins with אין מתקיימת בפחות משנים (3b, l. 39), and 2b ends with כדי שתשוט ידה לתוך פיה (4a, l. 9).

There are some insignificant variants, as לכידר' for כדר' (2a, l. 19); הוה is omitted before פתח (*ibid.*, l.20). The spelling שוטה, which is in accordance with the Bible, may also be mentioned.

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. Size $8\times5\frac{3}{4}$ ins. (=20.3×14.6 cm.). Number of lines ranges from fifteen to seventeen to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 90

Part of tractate Baba Meṣi'a 86a (?).

Recto begins with קודשא בריך הוא היה אומר טהור (86, l. 29), and verso ends with שמע מניה תתם הוא הלכו (*ibid.*, l. 38).

Some of the Aramaic phrases have been translated into Hebrew, as, for instance, יותר טוב שימות אותו האיש for תינח נפשיה דההוא גברא. But in most cases the talmudic phraseology has been retained. The narrative is rather shortened.

Is it part of a book containing talmudic narratives?

A piece of paper, badly damaged, measuring $6\frac{5}{16}\times4\frac{5}{16}$ ins. (=16× 10.9 cm.). There are thirteen lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 91

Part of tractate Menaḥot. 12b–13b.

Recto begins with מחשבין מאכילת אדם (12b), and ends with אין לאכל (13a). Verso begins with דתימ' טעמ' דר' יוסי דלבונה (13b), and ends with ליקוט לבונה בזר פסולה מאי (*ibid.*).

There are some variants, as the omission of ומאי קמ"ל (12b) and קמ"ל דמצטרף (13a). There are also some corrections by a later hand. Thus the words מאי אינה מן המנחה (13b), which had been omitted, were inserted above the line.

This fragments belongs to the same codex as Nos. 92, 93, and 94.

A narrow piece of parchment, beautifully preserved, measuring $5\frac{7}{8}\times3\frac{1}{2}$ ins. (=14.9×8.8 cm.). Eighteen lines have been preserved to a page. Bold square character. While the lines are complete in themselves, the leaf must have been considerably longer (about thirty lines to a page), as a great number of words is missing between recto and verso. There may have been two columns to a page, one of which is cut off. [Amram.]

## 92

Part of tractate Menaḥot. 16a–16b.

Recto begins with בין בשלישית ופליגי (16a, l. 37), and ends with מנה[והתניא ארבעים וש] (16b, l. 13). About one line is missing between recto and verso; the latter begins with מעכבי הא כמאן דאמ' (*ibid.*, l. 14), and ends with להולכה מיבעיא ליה הא לא קשיא (16b, l. 29).

There is a number of variants, as כל העושה על הראשונה...פגול for כנון שפיגל בראשונה ובשנייה...ראשונה...פיגולי (16a, l. 43); ובשלישית... (*ibid.*, l. 45); והא בין קתאני קשיא for והא בין קתאני (16b, l. 1); מתיריו for המתירין (*ibid.*, ll. 5,6); אין מערבין for אין מערבין לקרנות (*ibid.*, l. 12); והכא לקדש כבא for והכא לקדש דמי (*ibid.*, l. 19); לפגל for ליפסל להתיר דמי (*ibid.*, ll. 23–29).

This fragment belongs to the same codex as Nos. 91, 93, and 94.

A narrow piece of parchment, beautifully preserved, measuring $8\frac{15}{16}\times3\frac{7}{16}$ ins. (=22.6×8.6 cm.). It is trimmed on all sides, but the length of the lines is intact. Twenty-nine lines have been preserved to a side; but judging from the missing words, each page seems to have had about thirty lines. There may have also been two columns to a page, one of which is cut off. Bold square character. [Lederer.]

## 93

Part of tractate Menaḥot. 17a.

Recto begins with דומיא דהנך הקטיר (17a, 1.10), and ends with קומץ להקטיר (*ibid.*, l. 29). Verso begins with מעכבין זה את זה שבע הזיות שבפרה (Mishnah 3 to end). This is followed by Gemara א״ר אסי א״ר יוחנן, and the page ends with בלשון אכילה (17a, last line).

It is obvious that in this manuscript each chapter was preceded by the entire Mishnah appertaining to it, as in the Yerushalmi.

There are some variants, as the omission of לא before הנך (l. 12), אביי (l. 19), and מ"ט (l. 24); it has דאמ' רב חסדא for א"ר חסדא (l. 20) and אבא for אידי (l. 21).

This fragment belongs to the same codex as Nos. 91, 92, and 94.

A narrow piece of parchment, beautifully preserved, measuring $7\frac{1}{2}\times3\frac{9}{16}$ ins. (=19×9 cm.). Twenty-four lines have been preserved to a page. Bold square character. While the lines are complete in themselves, the leaf must have been considerably longer (about thirty lines to a page), as a great number of words is missing between recto and verso. There may have been two columns to a page, one of which is cut off. [Amram.]

## 94

Part of tractate Menaḥot. 18a–18b.

Recto begins with להניח דברי הכל פסול (18a), and ends with אמ' אשריכם (*ibid.*). Verso begins with פסול אתנייה (*ibid.*), and ends with ולא תורת פתיתין איכא (18b). The Mishnah is not given, for in this codex, as in the Yerushalmi, each chapter was preceded by the entire Mishnah appertaining to it.

There are some variants, as וחזרתי על כל תלמידיו ולא מצאתי instead of תלמידיו ובקשתי... (18a). There are also some mistakes which have been corrected by a later hand. Thus ששמחה לי פסול for ששנית (*ibid.*).

This fragment belongs to the same codex as Nos. 91, 92, and 93.

A narrow piece of parchment, beautifully preserved, measuring $7\frac{3}{8}\times4\frac{1}{8}$ ins. (=18.7×10.4 cm.). Twenty-four lines have been preserved to a page. Bold square character. While the lines are complete in themselves, the leaf must have been considerably longer (about thirty lines to a page), as a great number of words is missing between recto and verso. There may have been two columns to a page, one of which is cut off. [Amram.]

## 95

Part of the *'Aruk* by Nathan b. Jehiel of Rome.

Recto begins with ידיו וידעוני זה המניח עצם (*s. v.* אוב), and ends with להדליק בו האש לא (*s. v.* אבוב). Verso continues recto, though the first few words are torn off, and ends with ושותה את אבוב רואה(!) (*s. v.* אבוב רואה).

There are some interesting variants. The quotation from Bereshit Rabbah 19 (*s. v.* אבבית) is as follows: שמעת ייסורין מצוין על בני אדם קור וחום חמה ואבבית.

This leaf belongs to the same fascicle as No. 96, which continues it. Indeed the small portion attached to this fragment is part of No. 96.

One paper leaf and a small portion of another, badly damaged and torn, measuring $8\frac{1}{2}\times6\frac{1}{8}$ ins. (=21.6×15.5 cm.) There are twenty-two lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 96

Part of the *'Aruk* by Nathan b. Jehiel of Rome.

Recto begins with פירוש עשב הוא (*s. v.* אבוב רואה) and the last legible words are בגמרא דהשכר אמ' (*s. v.* אביי). Some words are missing between recto and verso; the latter begins with שהן פרודות, and the last legible words are אב בית דין [רב האי].

This leaf contains important variants, as ונקרא בלשון ישמעאל אנבוב לאבידה שלא נמצאת כמותה; ונקרא אנבוב אלרעאי בל' ישמעאל for אלראעי for לאביד שלא נמצא כמותה; דג שמן for דג שמו (the reading of this fragment is decidedly superior). There is also a number of scribal errors.

One paper leaf, badly damaged and torn, measuring $7\frac{3}{4}\times6\frac{1}{8}$ ins. (=19×15.5 cm.). Recto has preserved eighteen lines, while verso still has twenty-one. Square character with a strong tendency to cursiveness.

This leaf belongs to the same fascicle as No. 95 of which it is a continuation. Indeed the small portion attached to No. 95 is part of this fragment. [Lederer.]

## 97

Part of the *'Aruk* by Nathan b. Jehiel of Rome.

These fascicles cover the words פץ—רצן. Of this section about a fourth has been preserved, as eighteen leaves are missing altogether, while more than a half of each leaf is cut off.

This fragment contains some interesting variants. There are indications that the author arranged his work into books and chapters, which were numbered. Every letter of the alphabet formed a separate

book, and there were accordingly twenty-two books, while the second letter of the word began a new chapter. Thus all words beginning with אב belonged to book 1, chapter 1, while words beginning with אג were included in book 1, chapter 2, and so forth. Being an adherent of the biliteral theory, the author did not make a separate chapter for the third radical. Owing to the missing parts in this fragment, most of the chapter headings are wanting, and none of the book headings is given; but the following are numbered: פרק י"ח before פר (fol. 3b); פרק ג' before צד (fol. 14a); פרק ג' before קה (16a); פרק ו' before קט (fol. 17a); פרק י' before רך (fol. 21b); פרק י"ו before ר"ץ (22a).

The first word of each paragraph is in large square character.

Twenty-two parchment leaves, made up into five fascicles. Size $4\frac{1}{8}\times7\frac{7}{8}$ ins. (=10.4×20 cm.). Originally each fascicle seems to have consisted of eight leaves, but only the first fascicle had been preserved in its entirety. At present fascicle 1 has eight leaves,

" 2 " six "
" 3 " four "
" 4 " two "
" 5 " two "

Only thirteen lines to a page have been preserved; but judging from the missing parts, fifteen lines or more have been cut off. Accordingly there must have been twenty-eight or thirty lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 98

Part of a Hebrew-Arabic glossary to the Mishnah. Only difficult or unusual words and expressions are explained. The arrangement of the words is not alphabetic, but follows the order in which they occur in the Mishnah.

This fragment, some parts of which are entirely obliterated, covers the following tractates:

Horayot: The first expression that can readily be decipherd in line 1 is קרבן עולה ויורד (2.9); Abot: The first word is הרבנות (1.10). The next word is נגד (1.13); Zebaḥim: The first word is המתיר (2.4); Menaḥot: The first word to be explained is אבוב (10.4). The fragment ends with סימן לשתי הלחם י'ה'ז' ז'ד'ר' סימן (11.4).

One parchment leaf, measuring $6\times5\frac{1}{2}$ ins. (=15.2×14 cm.). Number of lines on recto and verso is thirteen and fourteen, respectively. Square character. [Adler.]

## 99

Part of Rashi's commentary on tractate 'Erubin (without text). 88b–89b.

Fol. 1a begins with שיעור ד' אמות על ד' אמות (88b), and 1b ends with ואמ' חצירות וגגות וקרפיפות (89a); fol. 2a continues 1b, and 2b ends with שיש מחיצה על זה (89b).

There are some interesting variants. Thus the printed edition has וכלים ששבתו בגג זה (89a). This fragment, however, reads וכלים שבתוך הגג זה.

Two paper leaves, forming the inner sheet of a fascicle, measuring $6\frac{13}{16}\times5\frac{1}{4}$ ins. (=17.3×13.3 cm.). Number of lines ranges from twenty-four to twenty-five to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 100

Part of the Arabic original of Maimonides' commentary on the Mishnah. This fragment contains a portion of the preface explaining the reason for the arrangement of the various tractates.

Fol. 1 discusses the arrangement of the tractates from Kil'ayim to Ta'anit. Some leaves are missing between 1b and 2a. The latter begins with Horayot, and 2b ends with Ḳinnim.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size $8\frac{1}{2}\times5\frac{5}{8}$ ins. (=21.6×14.3 cm.). Number of lines ranges from twenty-one to twenty-two to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 101

Part of Maimonides' Arabic commentary on Mishnah Middot.

Recto begins with middle of 1.8. The second chapter is headed פרק שני in a large square hand. Verso ends with the middle of 2.4.

One paper leaf, slightly damaged and faded, measuring $9\frac{1}{2}\times6\frac{1}{2}$ ins. (=24.1×16.4 cm.). Number of lines ranges from twenty-three

to twenty-four. Square character with a tendency to cursiveness. [Amram.]

## 102

Part of the commentary of Naḥmanides on Niddah (חדושי נדה להרמב"ן).

Recto begins with ותרויהו שיעורא לטהור (Niddah 14b; Commentary, חמשה שיטות, Sulzbach, 1752, p. 82c, l. 17), and verso ends with כשאין לה וסת אבל לחוש (Niddah 15a; Commentary, *ibid.*, l.58). There are some important variants.

This leaf belongs to the same codex as Nos. 103, 104, 105, and 106.

One paper leaf, measuring $7\frac{15}{16}\times5\frac{5}{8}$ ins. (=20.1×14.3 cm.). There are twenty-four lines to a page. Rabbinic cursive character. [Adler.]

## 103

Part of the commentary of Naḥmanides on Niddah (חדושי נדה להרמב"ן).

Fol. 1a begins with לחוש לשניהם כאחת אין לו (Commentary, p. 82c, l. 58). After טוב לפני האלהים ימלט ממנו our manuscript inserts a few lines from a paragraph which should be placed in the next page. This paragraph is מתני' ב"ש אומ' צריכה (*op. cit.*, p. 82d, l. 20). It is afterwards repeated. This commentary continues till the bottom of fol. 2b which ends with חששו כולם שמא ראתה (*op. cit.*, p. 83a, l. 4). Sixteen leaves are missing between fol. 2b and 3a. The sixteen leaves marked 104 are to be inserted here. Fol. 3a begins with סתומין או מוגפין (*op. cit.*, 85c, l. 37). This commentary continues till the bottom of fol. 4b which ends with אלא מדקתני ברית' שלשה (*op. cit.*, p. 85d, l. 56).

This fragment offers a number of variants some of which involve complete sentences, while others are merely phraseological. The pages of tractate Niddah are marked on the margin by a later hand.

This fragment belongs to the same codex as Nos. 102, 104, 105, and 106.

Four paper leaves. $8\frac{1}{16}\times5\frac{11}{16}$ ins. (=20.4×14.4 cm.). Number of lines on each page is twenty-four. Rabbinic cursive character.

These four leaves formed the outer sheets of a fascicle which, perhaps, consisted of twenty leaves. The inner sixteen leaves are found in the Adler collection (see No. 104). [Friedenwald.]

## 104

Part of the commentary of Naḥmanides on Niddah (חדושי נדה להרמב"ן).

This fragment begins with מחמת תשמיש ומניחין העדים (Commentary, 1752, p. 83a, l. 4), and ends with ואין הדין הוה אלא כשהפתחים כולן (*op. cit.*, 85c, l. 37).

The variants are very slight in this fragment. The pages of tractate Niddah are marked on the margin by a later hand.

This fragment belongs to the same codex as Nos. 102, 103, 105, and 106.

Sixteen paper leaves, measuring $8\frac{1}{16}\times5\frac{11}{16}$ ins. (=20.4×14.4 cm.). Number of lines on each page is twenty-four. Rabbinic cursive character. These sixteen leaves are fastened together by a string. They are continuous, and are to be inserted between fol. 2b and 3a of No. 103. [Adler.]

## 105

Part of the commentary of Naḥmanides on Niddah (חדושי נדה להרמב"ן).

Fol. 1a begins with צריכה להפרישה מאמה כדמפר' ואזיל...ולא יחללו את קדשי בני ישראל לרבות הסך כשותה (Niddah 32a; Commentary, 86a, l. 8 from bottom), and fol. 16b ends with דאי הכי מיעוטי מאי אהנו לי ומסתברא ליה לאו' (Niddah 40b).

There is a number of variants, some of which are important. This fascicle belongs to the same codex as Nos. 102, 103, 104, and 106.

Sixteen paper leaves, fastened by a string and forming one fascicle. Size $7\frac{15}{16}\times5\frac{5}{8}$ ins. (=20.1×14.3 cm.). There are twenty-four lines to a page. Rabbinic cursive character. [Adler.]

## 106

Part of the commentary of Naḥmanides on Niddah (חדושי נדה להרמב"ן).

Fol. 1a begins with ולפי מדה זו יש שטהורה בשביעי לביתה (Niddah 42a; Commentary, p. 89b, l. 26), and fol. 18b ends with לשון ארינה לום' שיהו ארוגין יחד ור' (Niddah 61b; Commentary, p. 92a, l. 59). There is a number of variants, some of which are important. This fascicle belongs to the same codex as Nos. 102, 103, 104, and 105.

Eighteen paper leaves, fastened by a string and forming one fascicle. Size $7\frac{15}{16}\times5\frac{5}{8}$ ins. (=20.1×14.3 cm.). There are twenty-four lines to a page. Rabbinic cursive character. [Adler.]

## 107

Part of a kabbalistic commentary on tractate Berakot. Recto of each leaf is headed מסכת ברכות, while verso has the superscription פרק א׳.

Fol. 1 has nothing but the commentary, but the lower right-hand corner of fol. 2a has תניא אמר ר׳ יוסי (Berakot 3a), which is continued on the right side of 2b, the commentary being written on the left side. The quotation from the text ends with [והגליתי א]ת בני לבין (*ibid.*).

The text is shorter than that of the printed editions, and there are some lexical variants, as the words שלום עליך... תפלה קצרה ואמר לי are omitted, and it has אוי לי שהחרבתי את ביתי ושרפתי את [והגליתי א]ת בני לבין אי׳כלי (!).

Two paper leaves, badly damaged and faded, forming the inner sheet of a fascicle. Size $8\frac{3}{4}\times6\frac{1}{2}$ ins. (=22.2×16.4 cm.). There are twenty-eight lines to a page. The text is in bold square character, while the commentary is in a Spanish cursive hand. [Amram.]

## 108

Part of a commentary or responsum on tractate Ḥagigah 21b and 22a (in connection with the immersion of vessels).

The opinions of Raba and R. Ela (fragment reads אלעאי, whereas printed edition has אילא) are quoted.

A narrow piece of parchment, the greater part of which is torn off, measuring $6\frac{1}{2}\times2\frac{3}{4}$ ins. (=16.4×7 cm.). Recto has nineteen lines, while verso has twenty. Square character with a tendency to cursiveness. [Amram.]

## 109

Part of a commentary on tractate Yebamot 22b–25a. This commentary is more extensive than that of Rashi.

Recto discusses פרט לאחות משפחה (22b). The page must have been very large, as verso begins with the explanation of כי ניים ושכיב רב (24b). The last words are כי ליכא עדים לא תצא (discussion of 25a).

A piece of parchment, faded and badly damaged, only the lower corner having been preserved. Size $5\frac{3}{8}\times7\frac{1}{16}$ ins. (=13.7×17.9 cm.). The number of lines cannot be ascertained. Rabbinic cursive character. [Amram.]

## 110

Part of an Arabic commentary on tractate Baba ḳamma 47a–50a.

Fol. 1a has explanations of the words פיטמא and נפחא (47a). This is followed by הקדר שהכניס קדירותיו, and the discussion is continued on 1b; 2a begins with ושור שהיה מכוין לחבירו (48b), and 2b ends with the discussion on R. Ishmael's supposed opinion concerning the owner of the pit (50a).

Two paper leaves, slightly damaged, measuring $6\frac{1}{2}\times5$ ins. (=16.4×12.7 cm.). The number of lines ranges from sixteen to nineteen to a page, except 1b which has only seven, the lower half being blank. [Amram.]

## 111

Part of a lengthy commentary on tractate Shebu'ot. These two leaves cover Shebu'ot 12a–14b.

No authorities are quoted; but the writer seems to belong to the school of Naḥmanides.

Two paper leaves, one of them badly damaged and torn, measuring $7\frac{1}{8}\times5\frac{15}{16}$ ins. (=18.1×15 cm.). The upper part is torn off, and the number of lines preserved is twenty-two to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 112

Part of an extensive commentary (not by Naḥmanides) on 'Abodah Zarah. 37b–38b.

Recto begins with an explanation of ספק טומאה (37b), and verso ends with בין שהניח גוי (38b).

One paper leaf, badly damaged and torn, measuring $7\frac{1}{2}\times5\frac{3}{4}$ ins. (=19×14.6 cm.). Recto has twenty-two lines, while verso has twenty-three. Square character with a distinct tendency to cursiveness. [Amram.]

## 113

Colophon of a book entitled מדרש בראשית (not Bereshit Rabbah).

Recto has the concluding formula of the book, which ends נגמר מדרש בראשית תם. While practically the entire passage, consisting chiefly of biblical verses of consolation, is in Hebrew, there are two Arabic words (ויתבת קולה: 'may He fulfil His promise') which would lead to the assumption that the book was written in Arabic, though not necessarily so.

Verso is blank.

One paper leaf, measuring $8\times5\frac{7}{8}$ ins.(=20.3×14.9 cm.). Oriental cursive character. [Amram.]

## 114

Part of a haggadic commentary on Genesis similar to Midrash Rabbah.

Fol. 1 covers the end of *Wayyesheb* and the beginning of *Miḳḳeṣ* (Genesis 40.18–41.3). Some leaves are missing between fol. 1b and 2a. Fol. 2 deals with *Wayyiggash* (*ibid.* 46.28–47.14).

This fragment contains additional matter not found in the printed text of the Midrash Rabbah.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size $6\frac{3}{8}\times4\frac{3}{4}$ ins. (=16.1×12 cm.). The upper part is torn off, but there were at least thirty lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 115

Part of a rationalistic treatise on haggadic passages in the Midrash and Talmud.

Fol. 1b begins with האלהית ודעהו which concludes the writer's discourse on some haggadah. This is followed by ר' יהושע אומר לבן ואולם חי מלכים שהיה פדגוגו נכנס אצלו (Exodus Rabbah 38.8), and by אני אמר רבא אמר ר' יצחק אמר לו הב"ה למשה משה החייתני בדבריך (Berakot 32a). At the bottom of this page is the word חלילה with which the following page began. Some leaves are missing between fol. 1b and fol. 2a. The latter concludes a discourse perhaps on אסור לו לאדם שיהנה מן העולם הזה בלא ברכה (Berakot 35a). This is followed by אמר היה ר' מאיר אומר רב כל ברכה שאין בה הזכרה אינה ברכה (*ibid.* 40b) and מנין שאף עוברים שבמעי אמן אמרו שירה (*ibid.* 50a). Fol. 2b concludes the

discourse on the preceding passage, and is followed by אבן שבקש עוג לזרוק לישראל נמרא נמירי לה (*ibid.* 54b).

Maimonides is quoted: וכבר ביאר הרמב"ם ז"ל שתי השנות האלה בהנדות הנעלמות בפתיחת פירוש המשנה שלו (fol. 2b, l. 23).

The text of the Midrash and Talmud presents numerous variants.

Two paper leaves, measuring $7\frac{7}{8}\times6\frac{1}{8}$ ins. (=20×15.5 cm.). Number of lines on each page is twenty-seven. Rabbinical cursive character. Fol. 1 is pasted to a piece of cardboard which was one of the covers of this codex. Fol. 1a is thus entirely covered. Fol. 2a is marked קי"ח which proves that we are in the middle of the book. [Adler.]

## 116

Part of a collection of homilies for various occasions and discourses on midrashic passages.

The first six leaves deal with a sermon in connection with the Book of Joshua. Fol. 6b has only six lines, the rest of the page being blank. It bears תם ונשלם. Fol. 7a is headed יהושע, and begins the discourse with Joshua 14.6. This ends on fol. 8a. On the next page there is a sermon headed דרוש לנפטרת, which ends on fol. 11b. Then follows a discourse headed מאמר לפרשת ויצא, which ends on fol. 13a, l. 11. Then follows a short discourse on ר' לוי בש"ר חמא בר' חנינא אמר כ"ב פעמים כתוב אשרי (Leviticus Rabbah 34.1). The six leaves referred to above contain four short homilies on midrashic subjects, the third of which is headed מאמר למתן תורה. The last two leaves are in the same writing as the first fourteen. They contain two homilies for Passover. The first is headed ספרי מאמר ליום שביעי של פסח, and the second מאמר אחר לפסח שמות רבה. Of the latter the first part alone has been preserved.

It belongs to the same codex as No. 117.

Twenty-two paper leaves, fastened together by a string and forming one fascicle. The leaves are numbered, and are in consecutive order from מד to סה. Size $8\frac{1}{8}\times5\frac{15}{16}$ ins. (=20.6×15 cm.). With the exception of six leaves (marked from נח to סג, which are in an entirely different hand, and may have been inserted from another codex or from another treatise), there are twenty-three lines to a full page. The other six leaves have twenty-four lines to a page. Italian rabbinic cursive character, while the headings are in a beautiful square hand. [Adler.]

## 117

Part of a collection of homilies for various occasions and discourses on midrashic passages.

Fol. 1a begins with the middle of a discourse on אין אז אלא לשון שמחה דכתי׳ב אז ימלא שחוק פינו (Exodus Rabbah 23.4). This discourse is concluded at the bottom of fol. 1b. Fol. 2a is headed למתן תורה, and has a discourse on א״ר אלעזר בר חנינא בשם ר׳ אחא כ״ו דורות היה האלף קורא תגר וכו׳ (Bereshit Rabbah 1.10). Six difficulties are pointed out by the author, and he proceeds to answer them. At the end of fol. 2b we are still in the middle of the discourse.

It belongs to the same codex as No. 116.

Two paper leaves, measuring $8\frac{1}{16}\times5\frac{7}{8}$ ins. (=20.4×14.9 cm.). Number of lines on each page is twenty-three. Italian rabbinic cursive character. The leaves are marked ז״ס, ח״ס. [Friedenwald.]

## 118

Part of a book containing stories from rabbinic literature on the merits of charity.

One parchment leaf, torn and faded, measuring $6\frac{3}{4}\times4\frac{1}{2}$ ins. (=17.1×11.4 cm.). Number of lines ranges from thirty to thirty-two. Small square character with a tendency to cursiveness. [Amram.]

## 119

Part of a treatise, in Hebrew, in the form of an ethical will, on the merits of charity. It contains abundant quotations from rabbinic literature.

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. Size $8\frac{1}{16}\times5\frac{5}{8}$ ins. (=20.4×14.3 cm.). Number of lines ranges from twenty-five to twenty-six to a page. Square character with a distinct tendency to cursiveness. [Adler.]

## 120

Fragment of הלכות פסוקות.

Recto begins with שפחה (p. 85, l. 17 of Schlossberg's edition, 1886), and ends with the paragraph ואלו מלאכות שהאשה עושה לבעלה (*ibid.*, p. 86, l. 4). It seems that in our fragment this paragraph was

longer. But this part is almost entirely damaged, and the nature of the additional matter cannot be ascertained.

Verso begins with את בנה [ומניקה] (*ibid.*, p. 86, l. 12), and ends with או אין לה (*ibid.*, p. 86, l. 2 from bottom).

Our fragment offers a number of important variants. Thus the printed edition has מיניקה אסור להנשא ימי מניקתה (*ibid.*, p. 85, l. 19), while our fragment reads מניקה אסור לה להינשא עד שיתמו ימי מניקתה.

In our fragment after the precept about nursing a baby there is a precept about the share a daughter is to have in her father's inheritance. The case dealt with is that of a man who dies without leaving a will. This precept hardly belongs here, and is missing in the printed edition. The formula of introducing a talmudic passage in the printed edition is תנו רבנן; but our fragment has שנו חכמים.

One parchment leaf, measuring $7\frac{7}{8}\times6\frac{7}{8}$ ins. (=20×17.4 cm.). Number of lines on each page was probably twenty-nine. The lower part is badly damaged, and the writing is scarcely legible; it is therefore impossible to ascertain the exact number of lines. Square character. [Friedenwald.]

## 121

Six responsa in Arabic and part of Ḥefeṣ b. Yaṣliaḥ's Book of Precepts.

Responsum 1 (fol. 1a) is a discussion about the representative a woman appoints to receive her bill of divorce. Only the end of this responsum is preserved.

Responsum 2 (fol. 1b) deals with the question whether the prohibition against making a betrothal party on a festival refers to that which the bridegroom makes or to that which the bride's father makes for the bridegroom. The answer is that it refers to the latter.

Responsum 3 (*ibid.*) deals with the question whether it is permissible to rescue a Jew who had confessed to murder and was arrested and sentenced to death by a non-Jewish court. In the reply several passages from the Talmud are cited, and the decision is that it is not only permissible, but it is the duty of every Jew to rescue that man by all possible means.

Responsum 4 (fol. 2b) deals with the question whether a Jew may have his unleavened bread baked by a non-Jew who acquired skill in kneading and baking rapidly, thereby preventing fermen-

tation of the dough. The reply is that if a Jew supervises the work, such a procedure is to be recommended. Incidentally the writer speaks of the limit of the quantity of dough that may be baked at one time.

Responsum 5 (fol. 4b) deals with the question whether a man is permitted to obstruct the prayers in order to have his grievances redressed. The answer is that it is allowed; but if after being promised redress he persists in obstructing, he should be ejected.

Of responsum 6 (*ibid.*) only the beginning of the question is preserved. It deals with people who come to synagogue in the early hours of the morning during the festivals and Sabbaths to recite Psalms.

Fol. 5a–fol. 36a contain part of the Book of Precepts (כתאב אלשראיע) by Ḥefeṣ b. Yaṣliaḥ. Our fragment begins with the middle of the eighth precept of the third section of part 3, book 3. This part deals with civil law appertaining to damages and sacrifices that are to be brought as a duty.

Part 4 (fol. 12b) is headed אלפצל אלד' מן אלשראיע תאליף ראס אלכל חפץ בן יצליח פי אלקראבין אלמפעולה תטועא ופי מנע תקריב דלך עלי אלמוכה מן ליס מן ולד הרון ופי אלנדור פי אלאמואל וקים אלנפוס יחוי ל'ו שריעה.

Part 5 (fol. 29a) is headed אלפצל אלה' מן אלשראיע פי נגאסאת מכצוצה תאליף ראס אלכל חפץ בן יצליח מנהא פי אלחמל ואלדנו בגתת חיואנאת מכצוצה וגיר דלך יחוי ט' שראיע אואמר תלזם פי כל זמאן ומכאן. At the end of fol. 36a we reach as far as the middle of precept 3 of book 5 which is a very long one and deals with the defilement of vessels. Here the manuscript breaks off, though we are in the middle of a sentence, and fol. 36b is blank. This codex, therefore, never contained the entire book.

Fol. 37a has in plain square writing

ליעקוב ברבי יצחק הלוי
לבנו יחידו להגות בו הוא וצאצאיו
אמן סלה.

Fol. 37b has, in a different writing, a list of debtors who owed money to one of the owners of this codex.

ענד אבו אלעלא ד' דנא' וי"א קרא'
ענד אבו אלפרג ב' וי' קרא'
ענד יוסף י' ורק ענד אלמעלם ז' ורק

See *JQR.*, N. S., vol. III., p. 317.

This fragment was published with a Hebrew translation, notes, and an introduction by B. Halper, Philadelphia, 1915.

Thirty-six and a half paper leaves, measuring $6\frac{15}{16}\times5\frac{5}{16}$ ins. (=17.6×13.5 cm.). The number of lines on a page of the first four leaves ranges from 18 to 19, while the pages of the remainder of the codex have 23, 24, and 25 lines. Oriental square character with a tendency to cursiveness. These leaves are made up into four fascicles which are fastened together by a string. The first fascicle which hangs rather loosely contains four leaves. It is no doubt incomplete. The other fascicles originally consisted of ten leaves each. As was customary among scribes, the last page of a fascicle bears at the bottom the word with which the following fascicle begins. Every fascicle is marked by a letter of the alphabet. Guided by these signs we can know with certainty that the first fascicle did not form part of the original codex, and that the fascicle which is now second was the first, for the third, fourth, and fifth fascicles are marked ב, ג, and ד, respectively. Of the second fascicle eight leaves are preserved; the first two leaves are torn off, while the last two are pasted to the following fascicle. It thus appears to have only six leaves. Fascicles 3 and 4 are complete, each having ten leaves. The last fascicle has only three and a half leaves of writing belonging to this codex, verso of the fourth leaf being blank, while fol. 37 which is a narrow strip bears a few notes by a later hand (see above).

The first four leaves are of a lighter hue than the others, but the writing is similar to, if not identical with that of the other fascicles. [Adler.]

## 122

Part of a Book of Precepts in Jewish-Arabic. The preserved fragment was part of the introduction in which the author explained his system. This work is neither by Maimonides nor by Ḥefe b. Yaṣliaḥ, although the author followed the latter in many respects. Apparently Ḥefeṣ may have been the author, except for the fact that in this fragment the word מצוה is employed, whereas Ḥefeṣ invariably uses שריעה. Is it identical with the work a fragment of which was published by Neubauer in *JQR.*, VI, p. 705?

Two paper leaves, forming the inner sheet of a fascicle, measuring $6\frac{5}{16}\times5\frac{1}{4}$ ins. (=16×13.3 cm.). Number of lines ranges from seventeen to eighteen to a page. Oriental square character with a tendency to cursiveness. [U. P.]

## 123

Part of Al-Fasi's compendium of Pesaḥim.

Fol. 1a begins with ינה"ק מאי הוי עלה (chapter 10, p. 20b, l. 36, Vilna edition), and 1b ends with בריך אכסא קמא וא' (21a, l. 15); fol. 2a continues 1b, and 2b ends with ברכות כולהי דקא (*ibid.*, l.28).

The words בריך על כל כסא וכסא מר זוטרא fell out through homoioteleuton. Otherwise there are some insignificant variants.

These leaves are to be inserted in No. 124.

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size $6\frac{1}{8}\times4\frac{11}{16}$ ins. (=15.5×11.9 cm.) There are thirteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 124

Part of Al-Fasi's compendium of Pesaḥim.

Fol. 1a begins with מכלל דבדברים שטעונין ברכה (chapter 10, p. 20b, l. 10. Vilna edition), and 1b ends with אמ' שמואל אין הלכה (*ibid.*, l. 25). Some leaves are missing between fol. 1b and 2a (No. 123 is to be inserted here). The latter begins with ליה בין יום השביעי לששת ימי (21a, l. 38), and 2b ends with הכי נהגי העם למימר שלוש (*ibid.*, l. 48).

There are some variants, as the omission of איבראּ at the beginning of fol. 2a. Instead of העם in last line of 2b, the scribe first wrote עלמא which he crossed out.

This fragment belongs to the same codex as No. 123.

Two paper leaves,forming the outer sheet of a fascicle. Size $6\frac{1}{8}\times4\frac{11}{16}$ ins. (=15.5×11.9 cm.). There are thirteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 125

Al-Fasi's compendium of Baba batra.

Recto begins with בין שמת ארוס (Vilna edition, 67b, last line), and verso ends with אלו נגבין (68a, end of Mishnah).

One paper leaf, badly damaged and faded, measuring $9\frac{1}{16}\times5\frac{5}{8}$ ins. (=23×14.3 cm.). Recto has nineteen lines, while verso has only seventeen. Square character with a strong tendency to cursiveness. [Amram.]

## 126

Part of Al-Fasi's treatise on *Tefillin*, extracted mostly from tractate Menaḥot, chapter 3, with a commentary.

Fol. 1a begins with the commentary, which is followed by האי מעברתא דתפילין (Vilna edition, 7a, bottom). Some leaves are missing between fol. 1b and 2a. The latter begins with בן לקיש אין מעבירין על המצות (8b, l. 8), and fol. 2b ends with וימים טובים (*ibid.*, l. 29). There are some important variants.

Two paper leaves, torn and faded, forming the outer sheet of a fascicle. Size $6\frac{3}{4}\times5\frac{3}{16}$ ins. (=17.1×13.2 cm.). There are thirteen lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 127

Fol. 1 is part of Al-Fasi's compendium of tractate Ḥullin.

Fol. 1a begins with הפת כולה אסורה (Al-Fasi, Ḥullin, p. 38, l. 13, Vilna edition), and ends with הא קא משמע לן (*ibid.*, 38b, l. 9). fol. 1b continues 1a, and ends with של בין השינים (*ibid.*, 39a, l. 17).

The paragraphs which are included in brackets in the printed edition are missing here. They are obviously later interpolations, as they are not found in the extensive commentary of R. Nissim. Thus the long paragraph from טפת חלב (38a, l. 15) to אפשר לסוחטו מותר (38a, l. 46) is missing in our fragment, and not a single note on it occurs in R. Nissim's commentary.

Sporadic vocalization and marginal notes have been added by a later hand. The notes supply sentences which were omitted by the scribe.

Fol. 2 contains part of a treatise in Arabic on the ordinances concerning *Sheḥiṭah* and *Ṭerefot*. The style and orthography are rather vulgar. As a rule a short *u* is represented by ו, but in some cases it is indicated by $\overline{\text{ו}}$.

Is it by Samuel b. Jacob ibn Jam'?

Two parchment leaves, measuring $6\frac{1}{8}\times6\frac{1}{16}$ ins. (=15.5×15.3 cm.). Number of lines on each page of fol. 1 is fifteen, while on foll. 2a and 2b there are twenty-two and twenty-one lines, respectively. Square character with a tendency to cursiveness. These two leaves formed part of a fascicle the inner leaves of which are missing. The writing is the same on both leaves, but the characters of fol. 1 are much larger

than those on fol. 2. This is to be accounted for by the fact that different treatises are written on these leaves. [Adler.]

## 128

Part of Maimonides' *Yad ha-Ḥazaḳah. Hilkot Talmud Torah.* 4.7-5.3.

Recto begins with הרב אלא בעניין (4.7), and verso ends with מותר להשיב ולהפריש מן ה' (5.3).

There are marginal notes in Arabic, added by a later hand, to explain difficult words. The word commented upon usually has a circle over it. Thus כמהרהר is explained by יצן פיה = (يظن فيه).

The paragraphs are not numbered. Chapter 5 is headed פרק חמישי.

(It probably belongs to the same codex as the other *Yad ha-Ḥazaḳah* fragments of the Amram collection.)

One paper leaf, damaged, measuring $9\frac{3}{4}\times6\frac{7}{8}$ ins. (=24.8×17.4 cm.). There are twenty-two lines to a page. Square character with a tendency to cursiveness. [U. P.]

## 129

Part of Maimonides' *Yad ha-Ḥazaḳah. Hilkot Tefillah.* 12.20–24.

Recto begins with שיעלה המפטיר (12.20), and ends with נוללו מבח' (12.24).

There are some insignificant variants, as צרכו instead of יצטרכו (12.23). The word קדיש is omitted in 12.20 The paragraphs are not numbered. The left-hand margin has scribbling in Arabic characters, and بسم الله الرحمن الرحيم is very plain.

Verso, which was originally blank, is covered with scribbling in Arabic characters.

One paper leaf, measuring $9\frac{5}{16}\times5\frac{7}{16}$ ins. (=23.6×13.8 cm.). Recto has nineteen lines. Square character with a tendency to cursiveness. [Amram.]

## 130

Part of Maimonides' *Yad ha-Ḥazaḳah. Hilkot Tefillah* 13.14–*Hilkot Tefillin* 7.

Fol. 1a begins with the middle of הלכות תפלה. The first line is אילו שאמרנו והשני קוראין בו (chapter 13, paragraph 14; the printed edition has אלו הענינות שאמרנו).

Chapter 13 of הלכות תפלה ends on fol. 3a, l. 13. Chapter 14 extends from fol. 3a, l. 14, to fol. 6b, l. 3. Chapter 15 extends from fol. 6b, l. 4, to fol. 8b, l. 19. This chapter which is the end of הלכות תפלה ends with בריך רחמן דסיען אנ"ס (=אמן נצח סלה). Then follows the title הלכות תפלין ומזוזה וספר תורה which ends fol. 8b, as well as the fascicle.

A leaf is missing between fascicle 1 and fascicle 2.

The first line of fascicle 2 (fol. 9a) is עורות הן וגויל וקלף ודוכסוסטוס (chapter 1, paragraph 6 of הלכות תפלין וכו'). This chapter ends on fol. 12a, l. 4. Chapter 2 extends from fol. 12a, l. 5, to fol. 14, l. 16. Chapter 3 extends from fol. 14, l. 17, to fol. 19a, l. 1. Chapter 4 extends from fol. 19a, l. 2, to fol. 24, l. 5. Chapter 6 extends from fol. 24a, l. 6, to fol. 26a, l. 16. Chapter 6 extends from fol. 26a, l. 17, to the bottom of fol. 28b which is the end of our fragment. On the lower left-hand corner are the words פרק שביעי with which the next page began.

The last page of this manuscript is obliterated in many places.

Although the paragraphs are divided from one another by three dots, they are not numbered in this fragment.

Our manuscript offers a number of variants in phraseology.

Twenty-eight paper leaves, measuring $9\frac{1}{16}\times6\frac{1}{8}$ ins. (=23×15.5 cm.). These leaves form three fascicles which are fastened together by a string. Originally each fascicle had ten leaves, and fascicles 2 and 3 still consist of this number. But the outer sheet, that is to say, two leaves of fascicle 1, is missing. Hence we miss one leaf at the beginning of this fascicle and one leaf at the end. Number of lines on each page ranges from twenty-two to twenty-three. Bold square character with a distinct tendency to cursiveness. [Adler.]

## 131

Part of Maimonides' *Yad ha-Ḥazaḳah. Issure Bi'ah.* First legible word is בלבד (1.5); last legible words are והטומ[טום ס]פק הוא (1.7).

One paper leaf, slightly damaged, measuring $9\frac{1}{8}\times5\frac{3}{4}$ ins. (=23.1 ×14.6 cm.). There are twenty-four lines to a page. Oriental square character, with a tendency to cursiveness. [U. P.]

## 132

Part of Maimonides' *Yad ha-Ḥazaḳah. Hilkot 'Akum*, chapter 1.

Recto begins with אחר עבודה זרה, and ends with שלא לכשף; verso continues recto, and ends with מוסר הבלים (1.1).

One paper leaf, badly damaged and torn, measuring $9\frac{1}{2}\times6\frac{3}{4}$ ins. (=24.1×17.1 cm.). There are twenty-two lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 133

Part of Hebrew text and Arabic translation of Maimonides' *Yad ha-Ḥazaḳah. Hilkot Sheḥiṭah* 2.7–15. The Arabic translation, which is literal, follows each paragraph. The first word or so in the Hebrew paragraphs is in red ink. Every Arabic paragraph is headed שרח, also in red ink. The paragraphs are not numbered.

Fol. 1a begins with the Arabic translation of בערפה (בקפאהא, 2.7), and fol. 6b ends with פסולי המקדשין (2.15).

This fragment contains lexical variants as well as differences in the arrangement of paragraphs. Thus הובאה for הבאה (2.8). Paragraph 10 begins with שחט שני ראשים כאחד שחיטתו כשרה וכן שנים שאחזו, whereas in the printed edition it begins with שנים ששחטו. We also have הרי זו שחיטה for הרי שחיטה (*ibid.*). Paragraphs 11 and 12 are run together, whereas paragraph 13 is divided into two (במה דברים being a new paragraph).

The translator may be Samuel ha-Dayyan (see No. 134).

Six paper leaves, forming a small fascicle of three sheets. Size $5\frac{1}{2}\times3\frac{3}{4}$ ins. (=14×9.5 cm.). Square character with a tendency to cursiveness. There are twelve lines to a page. [Amram.]

## 134

Probably the title-page of a Jewish-Arabic book on the laws of slaughtering animals by Samuel ha-Dayyan ha-Maskil.

Recto has in bold square character: הלכת שחיטה ב' תצניף כ'ג'ק' מרנו ורבינו שמואל הדיין המשכי'. Then follow a few phrases which may have been part of the preface

סאלת איהא אלולד אלעזיז ופקך אלה
לטאעתה ואנאר בצירתך ברחמתה
אן אגמע לך מא יגב עלי מן אראד,

but the first line is repeated twice, and the rest is mere scribbling. It appears as though some one utilized the blank space to test his pen. This is confirmed by verso which has several times תגרבה קלם, and a number of letters of the alphabet.

One paper leaf, damaged and torn, measuring $6\frac{1}{4}\times3\frac{3}{4}$ ins. (=15.8×9.5 cm.). [Amram.]

## 135

Part of a collection of laws by various scholars of Rome.

Recto has the end of the laws of slaughtering by Abraham b. Elijah of Rome (נשלמו הלכות שחיטה על ידי...אברהם בהה"ר אליה זלה"ה איש רומי). This is followed by *Hilkot Ṭerefah* by Judah b. Benjamin of Rome. The author's preface is first given, explaining the object of writing this book. Seeing many of his countrymen rendering decisions in a lenient way, relying in every case upon that gaonic authority who declares a thing permitted, the author 'arose to clarify matters'. Then comes the superscription פסקי הלכות בדיקה שחיבר ה"ר יהודה בה"ר בנימין נ"ע איש רומי וחלקם לשמונה.

One paper leaf, slightly damaged, measuring $8\frac{1}{8}\times5\frac{9}{16}$ ins. (=20.6×14.1 cm.). Recto has eighteen lines, while verso has twenty. Square character with a tendency to cursiveness. [Amram.]

## 136

Fol. 1 contains excerpts from tannaitic literature. It might have been some sort of code similar to the *Halakot Pesukot*.

Fol. 1a begins with לא יחזיר פניו אחורות למזרח ולמערב...העזתה פניך (comp. Berakot 62a). Then follows a paragraph marked ח which deals with the laws of writing a scroll. It begins with חיב אדם לעשות לו סוכה רבן שמעון בן אלעזר נאה וכו' (comp. Sukkah 133b), and is followed by אומר משום רבי מאיר מניין למוחק וכו' (comp. Sifre Re'eh, section 61,p. 87b, ed. Friedmann, where this statement is ascribed to R. Ishmael). Fol. 1b continues this paragraph as far as לא תעשו כן לה' אלהיכם (our fragment has לפני אדני). Then comes a new paragraph marked ט which begins with יש לך שימות שנמחקין וכו' (comp. Shebu'ot 35a). This page ends אבל כגון הגדול הגבור והנורא ויש אומרין על הנשיא. The last four words are from *Masseket Soferim* 4.9. See description of No. 137.

Some leaves are missing between fol. 1b and 2a. The two leaves of No. 137 are to be inserted here.

Fol. 2 is part of a theological treatise written in vulgar Jewish-Arabic. It divides prophets and prophecies into four categories. It begins with מא וגיב וכדי קאל פי מודיעאן אכר כי תוליד בנים ובני בנים.

Both the Hebrew and the Arabic are badly copied. Words and even sentences are omitted, leaving the paragraphs disconnected. The orthography of the Arabic part is vulgar and phonetic. Almost in every case ו and י are put after a short *u* and *i*, respectively. A long *a* is represented by א even where Arabic has ي; as עלא = على. No diacritical points are placed on any letter. ד stands for ض, as מודיע = موضع. The word אן after מודיע in the above quotation is a kind of enclitic, and should be compared with *ba'den* = "after" in modern Arabic. It is also possible that it merely stands for the nunation = *mauḍi'in*. When the ל of the definite article is assimilated to the following letter it is entirely omitted. Thus אנבי = النبي; אתיני = الثاني. The first י in אתיני doubtlessly represents *e* = classical *a*. A curious spelling is אלאומיה = الامة.

Two parchment leaves, forming the outer sheet of a fascicle. Size $5\frac{1}{2}\times4\frac{1}{2}$ ins. (=14×11.4 cm.). Number of lines on each page is thirteen, except fol. 2b which has twelve lines. Oriental square character with a tendency to cursiveness. [Adler.]

## 137

Part of a code or theological treatise in vulgar Jewish-Arabic.

The first line of fol. 1a is שלוש ו' המקלל (read חוב (חיב which is the continuation of ויש אומרין על הנשיא. The sentence is not finished, and a new treatise in Arabic begins in the second line. The first few lines are as follows: בסם אלה ארחמן אלהמד ללה אלמליך ללכול בעיזיה אלמבתדי חית ליס אבתדי אבקי חית ליס פנא אלנליל. This preface continues till the end of 1b, but is not finished, as some leaves are missing between 1b and 2a. The latter begins with the following: וכדי שהוד אלכתאב בקול דניאל וקאל כל דאירי ארעא תם ינבנא אן נעלם עלא כם קסום תנקסים אלנבויה והיה תנקסים עלא ארבע אקסם.

Fol. 2b ends with this sentence כדליך דכול בני יש' אלא אשם אעלמהום אנכום סאתעצון ותתרוכון. The words מא וגיב of fol. 2a of No. 136 complete this sentence.

For the description of the orthography see No. 136. In this fragment we see that the copyist was by no means consistent, for he

has here אלנבי. A very interesting spelling is אשם for الشام סאחעצון = ستعصون. This is the only case where א is used after a short *a*.

Two parchment leaves, forming the outer sheet of a fascicle. Size $5\frac{1}{2}\times4\frac{1}{2}$ ins. (=14×11.4 cm.). Number of lines on each page ranges from eleven to fourteen. Oriental square character with a tendency to cursiveness.

These two leaves are to be inserted between fol. 1b and fol. 2a of No. 136, as 1a of this fragment is a continuation of 1b of the other, and 2a of that fragment continues 2b of this one. [Adler.]

## 138

Part of a code, in Jewish-Arabic, dealing with the laws of marriage and divorce. It may belong to Ḥefeṣ b. Yaṣliaḥ's Book of Precepts.

A piece of parchment, badly damaged, measuring $5\frac{3}{16}\times4\frac{1}{2}$ ins. (=13.2×11.4 cm.). There were at least eighteen lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 139

Part of a Jewish-Arabic compendium of talmudic laws, probably by Samuel b. Ḥofni. The two leaves are not continuous.

Fol. 1 deals with the laws of inheritance, while fol. 1 treats of the laws appertaining to a hireling. The leaves that followed, as stated in the last line of fol. 2b, were devoted to the laws of buying and selling.

Two paper leaves, slightly damaged, forming the outer sheet of a fascicle. Size $8\frac{1}{8}\times5\frac{11}{16}$ ins. (=20.6×14.4 cm.). Number of lines ranges from fourteen to fifteen to a page. There is some writing on the margin, lengthwise. Oriental square character with a tendency to cursiveness. [U. P.]

## 140

Part of a compendium of the laws of Sabbath, which seems to be in the same style as the *Halakot Pesuḳot*. It follows the arrangement of the Talmud, but not as closely as Al-Fasi.

These two leaves cover the following parts of tractate Shabbat: Fol. 1=62a (טבעת שיש עליה חותם) to 66b (בין שיש לו נעגועים על אביו נוטל רצועה).

Some leaves are missing between fol. 1b and 2a.

Fol. 2=73a (זורה...מרקד) to 74b (האי מאן דעביד חביתא). This is followed by a long explanation.

Two parchment leaves, damaged, forming the outer sheet of a fascicle. Size $7\frac{3}{4}\times5\frac{7}{8}$ ins. (=19.7×14.9 cm.). Number of lines ranges from twenty-six to twenty-nine to a page. Square character with a slight tendency to cursiveness. [U. P.]

## 141

Probably part of a treatise, in Jewish-Arabic, on the laws of *Ṭerefah.*

The author explains the various accidents which render an animal unfit for consumption, and enumerates the eighteen cases mentioned in Ḥullin 3.1. He states that he previously explained the principle underlying the laws of that Mishnah (פהדא אלאצל קד קדמנא תפסירה, verso, l.2).

One paper leaf measuring $4\frac{3}{16}\times5\frac{11}{16}$ ins. (=10.6×14.4 cm.). There are eleven lines to a page. Square character with a slight tendency to cursiveness. [U. P.]

## 142

Part of a treatise, in Jewish-Arabic, on the laws of property.

The author discusses the selling of cattle, as well as the rights of a married woman to sell her property.

Ḥefeṣ b. Yaṣliaḥ, Samuel b. Ḥofni, Hai may be mentioned as the probable authors of this code.

A piece of parchment, badly damaged, measuring $5\frac{1}{2}\times5\frac{1}{2}$ ins. (=14 ×14 cm.). About nineteen lines to a page have been preserved. Square character with a tendency to cursiveness. [Amram.]

## 143

Part of *Ṭur Yoreh De'ah* by Jacob b. Asher. *Hilkot Ḳeri'ah.*

Recto begins with חכם שמת (340.5), and verso ends with והרמב"ם כתב כל שלשים יום (340.18).

This fragment belongs to the same codex as No. 144.

One parchment leaf, badly damaged and faded, measuring $7\frac{9}{16}\times5\frac{3}{4}$ ins. (=19.2×14.6 cm.). Twenty-eight lines have been preserved to a page, but the lower part is torn off. Cursive rabbinic character. [Amram.]

## 144

Part of *Ṭur Yoreh De'ah* by Jacob b. Asher. *Hilkot Ḳeburah.*

Recto begins with מעות או שאר דברים (356), and verso ends with 361.

This fragment belongs to the same codex as No. 143.

One parchment leaf, badly damaged and faded, measuring $8\times5\frac{11}{16}$ ins. (=20×.314.4 cm.). About twenty-eight lines have been preserved to a page. Cursive rabbinic character. [Amram.]

## 145

Brief extracts from *Shulḥan 'Aruk, Oraḥ Ḥayyim, Hilkot Ḳeri'at Shema'*.

It is headed דיני קריאת שמע, and has נוהגין ליתן ידיהם על פניהם, and many other short sentences. The last line is צריך להשמיע לאזניו מה שמוציא בפיו.

One paper leaf, measuring $6\frac{5}{8}\times4$ ins. (=16.8×10.1 cm.). Recto has fifteen lines, while verso is blank. Modern Ashkenazic cursive character, except the heading which is in a bold square hand. [Amram.]

## 146

Part of a commentary on *Shulḥan 'Aruk, Oraḥ Ḥayyim.*

Fol. 1 deals with paragraphs 307, 308. Some leaves are missing between fol. 1b and 2a. Fol. 2 contains notes on paragraphs 282–284. The appearance of the fragment does not allow the changing of the order of the leaves.

Two paper leaves, badly torn and faded, forming the outer sheet of a fascicle. Size $6\frac{5}{8}\times4\frac{1}{2}$ ins. (=16.8×11.4 cm.). There are eighteen lines to a page. Italian character. [Amram.]

## 147

It seems to be part of a treatise, in Jewish-Arabic, dealing with the prohibitions against robbery and oppression.

Recto and the first part of verso treat of the laws of inheritance, and it is assumed that Phinehas inherited his sepulchre from his wife. This is, however, a digression, as the author remarks: נרגע אלאן אלי דכר אלמטאלם: 'Let us return now to the treatment of wrongs.' Mention is made of פסר אלאבא זכ' לב'.

One paper leaf, slightly damaged, measuring $8 \times 5\frac{3}{4}$ ins. ($=20.3 \times 14.6$ cm.). There are fourteen lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 148

Recto is part of a table of contents of an unknown code in Jewish-Arabic. This book had at least twenty-two chapters. This page begins with the mention of the seventh chapter, and the words אלבאב אלכ"ב are legible towards the end. Chapter 7 dealt with silver... light; chapter 11 with milk and cheese; chapter 13 with a man's wife; chapter 17 with prayer; chapter 18 with writing; chapter 19 with building; chapter 20 with women...heirs.

Verso seems to be the preface of the book; it begins with a quotation from Ben Sira קאל אבן סיר[א] רח' אללה.

One paper leaf, badly damaged and torn, measuring $8\frac{1}{8} \times 4\frac{3}{8}$ ins. ($=20.6 \times 1$ cm.). There must have been more than twenty lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 149

Part of a code, in Jewish-Arabic, treating of the laws of the scriptural readings and the ritual of the festivals. This fragment deals with Tabernacles and Ḥanukkah.

One paper leaf, measuring $7\frac{3}{8} \times 4$ ins. ($=18.7 \times 10.1$ cm.). There are seventeen lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 150

Part of a code, in Jewish-Arabic, on Jewish ritual. This seems to be the beginning of the code, as recto had been blank, but later some one wrote down in bold square character: אשר המתרגשות בעולם המתקדשים. Verso which has twelve lines is headed קדוש לילה אלפסח, and the writer proceeds to give the laws when the Seder occurs on Friday night. The first portion of the Ḳiddush is quoted.

One paper leaf, measuring $6\frac{3}{4} \times 4\frac{5}{8}$ ins. ($=17.1 \times 11.7$ cm.). Square character with a tendency to cursiveness. [Amram.]

## 151

Part of a code, in Jewish Arabic, on Jewish ritual.

Recto contains laws concerning the various prayers, some of which are quoted in full. Then follows a chapter headed ואנבאת אלטעאם (the ritual obligations in connection with food). Verso ends with the beginning of Grace after Meal, which was probably given at full length. The Hebrew quotations are vocalized, though not quite accurately. These prayers offer many important variants.

Is it part of Sa'adya's *Siddur*?

One parchment leaf, measuring $5\frac{1}{2}\times4\frac{1}{8}$ ins. ($=14\times10.4$ cm.). Recto has seventeen lines, while verso has eighteen. Square character. [Amram.]

## 152

Part of a treatise, in Jewish-Arabic, giving detailed directions for the performance of marriage and betrothal ceremonies. The blessings as well as the Ketubah seem to have been given in full.

Recto begins with the latter part of the Ketubah (בין ממקרקעי ובין ממטלטלי), which is followed by ואמא אלקידושין עקד אלתרתי̇ב הדא תרתי̇ב ברכת אירו[סין] פהו אן ימלא כא[ס]א מן אלכמר... אן אמכן.

It is to be noted that, as is usual in this kind of literature, תרתי̇ב stands for סדר.

One paper leaf, slightly torn and faded, measuring $7\frac{5}{8}\times5\frac{1}{8}$ ins. ($=18.7\times13$ cm.). Number of lines ranges from seventeen to eighteen to a page. Square character with a tendency to cursiveness. [Amram.]

## 153

Digressive discussions, in Jewish-Arabic, of talmudic subjects.

Recto deals with the apostasy of Elisha b. Abuyah, and various opinions from rabbinic literature are quoted. The author gives his sources (as ותגדה פי אלתלמוד בסוכה פרק לולב וערבה). He then deviates from his subject, and explains the initials פזר קשב.

One paper leaf, measuring $9\frac{1}{8}\times6$ ins. ($=23.1\times15.2$ cm.). Number of lines to a page is twenty-two. Oriental cursive character. [U.P.]

## 154

A lengthy discourse on the talmudic principle of *Bererah*. The writer discusses the principle from all points of view, and cites many talmudic passages, as well as דברי הגאונים (verso, column 2, l. 14) and תוס' רבני הצרפתיים (*ibid.*, l. 15).

One paper leaf, measuring $12\frac{1}{4} \times 8\frac{1}{2}$ ins. (=31.1×21.6 cm.). There are two columns to a page, each column having thirty-three lines. Italian cu-sive character. [Amram.]

## 155

Part of a gaonic responsum on calendation. It is identical with responsum 1 ascribed to R. Hai in תשובות הגאונים, ed. Lyck, 1864.

Our fragment begins with הרי הוא מחוסר ולפי מה שקובעין את השנה (Lyck, p. 4, l. 17). and ends with דכ' לך אמור להם שובו לכם ואת החדש לאהליכם וכתיב במשוך היובל (*ibid.*, p. 6, l. 3).

On the whole our fragment agrees essentially with the printed text. There are, however, a few variants which are mostly scribal errors either in this fragment or in the manuscript used for that edition. Instead of וציום עבור השנה לצורך (Lyck, p. 4, l. 20) this fragment has שסבור וכו' which is obviously a scribal error. On the other hand, our fragment offers a better reading for וכך הופיעו הנביאים את ישראל (Lyck, p. ה, l. 4), as it has הנהיגו. The spelling קאבס of our fragment is preferable to קאבת of the printed edition, p. ה, l. 3. See also *ibid.*, note 4, p. מא. The following variant is interesting. The printed text, p. ה, l. 16, has למקום שמונין חדשים ואין מכירין שבועות, and our fragment adds כמו הפרסיים.

Some words of our fragment are provided with Tiberian vowels, but the vocalization is not always correct; thus מִנְיָן.

Eight paper leaves, measuring $7\frac{7}{8} \times 5\frac{11}{16}$ ins. (=20×14.4 cm). Number of lines on each page ranges from fifteen to sixteen. Oriental square character with a strong tendency to cursiveness. These eight leaves form a fascicle and are fastened together by a string. [Adler.]

## 156

Part of a collection of responsa by R. Hai Gaon.

Fol. 1a is almost entirely faded, but the names ישעיה בר יהודה, מבורך בר עמראן, עיאש בר משה are still visible. This page seems to have

had two short responsa. It has a complete responsum, dealing with the question whether locusts belong to the class of forbidden food, and the beginning of another. Some leaves are missing between fol. 1b and 2a. Fol. 2 contains the greater part of two responsa.

Published by L. Ginzberg, *Geonica*, II, pp. 43–47.

Two paper leaves, forming the outer sheet of a fascicle, badly damaged and faded. Size $7\times5\frac{5}{16}$ ins. (=17.8×13.5. cm.). Number of lines ranges from eighteen to twenty to a page. [Amram.]

## 157

Part of the collection of responsa known as שו"ת מן השמים by Jacob ha-Levi of Corbeil or Marvège.

Each responsum has the question, which begins ועוד שאלתי, and the answer beginning והשיבו. All the responsa are marked by letters of the alphabet on the margin. From these letters we infer that there was a much larger collection than the one given at the end of the Leghorn edition of שו"ת הרדב"ז (1818). For the latter contains only ninety-six responsa, while this fragment has a responsum numbered 406 (see also below, No. 158).

Fol. 1a begins with the last few lines of responsum 360 (=49 of printed edition); responsum 361 (=*ibid.*, 2) deals with the benediction on the phylacteries. The question is whether the law is according to Al-Fasi or the Geonim. The reply is torn off. Fol. 1b has the end of responsum 364 (=*ibid.*, 51). Responsum 365 (=*ibid.*, 39) is about those who eat during the interval between the afternoon and evening prayers. Is it a sin, as is the opinion of R. Jacob, or not? The reply is torn off. Some leaves are missing between fol. 1b and 2a. The latter has the end of responsum 403. The writer remarks that when the answer reached them they rejoiced greatly. Responsum 404 deals with the ablution on the Day of Atonement. Responsum 405 is about the reason why it is necessary to blow תשר"ת on the shofar at the termination of the Day of Atonement. Fol. 2b continues this question, and responsum 406 deals with the blowing of the shofar at the conclusion of the prayers on New Year. The manuscript breaks off in the middle of the answer.

Although the writing material is different, this fragment seems to belong to the same codex as No. 158.

I am indebted to Prof. Louis Ginzberg for drawing my attention to the printed edition.

One and a half paper leaves, badly mutilated, forming the outer sheet of a fascicle. Size $10\frac{13}{16} \times 7\frac{7}{8}$ ins. (=27.4×20 cm.). Number of lines to a page of fol. 1, of which only a half has been preserved, is ten, while fol. 2 has twenty-three lines to a page. Square character with a distinct tendency to cursiveness. [Adler.]

## 158

Part of the collection of responsa known as שו"ת מן השמים by Jacob ha-Levi of Corbeil or Marvége.

All responsa are marked by letters of the alphabet.

Recto begins with the last few lines of responsum 414 (=Leghorn edition, 62), which deals with the question whether it is necessary to take out the lungs of a slaughtered animal in order to examine them. Responsum 415 (=*ibid.*, 60) deals with the statement of the Talmud והוא דסביך (Ḥullin 48a). The question is whether the perforated lung has to be grown together with the flesh or bone. The answer is indirect, but the writer concludes that if the lung is not grown together with the flesh, the meat is unfit. Responsum 416 (=*ibid.* 21) is about a certain mode of plucking the feathers and the salting of poultry. Responsum 417 (=*ibid.*, 19) deals with the custom to read the Shema' of the evening prayer before the stars appear. Verso continues this question. Responsum 418 (=*ibid.*, 23) is about the question whether it is permitted to recite the Thirteen Attributes during the Ten Days of Penitence, if less than ten men are present. The decision is against it. Responsum 419 (=*ibid.*, 25) deals with the question whether it is appropriate to read the Ḳiddush and Habdalah in synagogue, for in some places it is customary not to do so. The fragment breaks off in the middle of the answer which is in the affirmative.

This fragment, despite the different writing material, seems to belong to the same codex as No. 157. Judging from the numbers, it is evident that not many leaves are missing between Nos. 157 and 158.

One parchment leaf, badly damaged, measuring $10\frac{13}{16} \times 7\frac{7}{8}$ ins. (=27.4×20 cm.). Number of lines to a page is twenty-two. Square character with a distinct tendency to cursiveness. [Adler.]

## 159

Recto has an inquiry, in Jewish-Arabic, addressed to Abraham, together with his autograph responsum. He signs his name Abraham b. Moses, and he is undoubtedly Abraham the son of Maimonides, and the entire document is apparently an autograph. The inquiry consists of twenty-six lines, while the reply is written on the left-hand margin and has six lines. The inquiry is divided into three parts, the first and third of which end with יורינו רבינו ושכרו כפול מן השמים, while the second reads ושכרו כפול אמן. . .The second has the mistake ררבינו. Reuben has a wife who owns half of a dwelling valued at six dinars; he pledged the dwelling to a creditor whom he owed eight dinars, and died. Should the widow pay the debt? If Reuben owned the other half of the same dwelling, and bequeathed it to some of his children, should the debt be paid from the half belonging to the widow, or from that belonging to the orphans? Should the laws of inheritance apply to the other children (the bequest having been made by the laws of the Gentiles)?

Verso was then used for copying down some poems. It has two columns, and number of lines to a column ranges from twenty-eight to thirty. Square character with a tendency to cursiveness.

Column 1 seems to be headed מ' רחמ[בש].

1 (col. 1, l. 1). A dirge, probably by Moses ibn Ezra or Ibn Gebirol, rhyming in בָּל–. The first line reads מה תצרי מה תרחבי חבל האין לי בקרבך נחלת חבל. The meter is Kamil.

2 (col. 2, l. 1). A short poem, rhyming in לִי–. The first line seems to be צורי חסדיך מאד רבו עד מהגותם קצרו [מלי] (Wertheimer, זכרון לראשונים ולאחרונים, p. 6a, where there are errors). The meter is Kamil.

3 (*ibid.*, l. 6). A poem by Judah ha-Levi beginning יפה נוף (Harkavy's edition, vol. I, p. 7; Brody's edition, vol. II, p. 167).

4 (*ibid.*, l. 16). A poem by Abraham ibn Ezra headed אחר מאברם בן עזרא ז"ל, and beginning לאלהים כלתה נפשי (Rosin's edition, vol. II, No. 17; see also Egers' edition, p. 187). The page ends with כמל ואלחמד ללה וחדה גל גלאלה.

One paper leaf, damaged and faded, measuring $10\frac{7}{8}\times7\frac{7}{8}$ ins. (=27.6×20 cm.). [Sulzberger.]

## 160

A table of contents, in Jewish-Arabic, of a volume of various responsa. The first three lines of recto read: גזו פיה מסאיל כתירה .ל...אולהא אנובה מסאיל מן רבינו נסים...מותר ליהודי לירד מן הספינה... Twelve responsa by R. Nissim seem to be enumerated. Then follows ופיה איצא אנובה מסאיל מן קבל...עלי מן ימשי פי אלאזקה ואלאסואק, and five more responsa are mentioned. The writing on verso is in the opposite direction, and gives headings of twenty-three subjects treated at full length in the responsa. The sources from which the statements of the headings are excerpted are given on the right-hand margin. Thus opposite ומהו תנורו של עכנאי...שהקיפיהו הלכות is marked כ"ב מציעא. (the number כ"ב refers to the responsum). The ends of the lines are torn off.

This fragment belongs to the same codex as No. 161.

Two pieces of paper, torn and badly damaged, belonging to one leaf. When pieced together, they measure $9\times5\frac{1}{8}$ ins. ($=22.8\times$ 13 cm.). There must have been more than twenty-three lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 161

Part of a collection of responsa.

Recto is in Hebrew, in square character with a tendency to cursiveness. L. 13 has the superscription: אלי"ב מנה למ"ר יהודה בן יוסף פאס(?), and it deals with the laws of partnership.

On the margin are given the references to talmudic passages, and the peculiar spelling שוטה and פסחין may be mentioned. Verso is in a Spanish cursive hand, and is written in the opposite direction. It is in Jewish-Arabic, and contains the end of a responsum which probably dealt with the laws of buying something from a Gentile before Passover. This is followed by a responsum treating of the case of a man who sold his dwelling.

This fragment belongs to the same codex as No. 160.

A piece of paper, damaged on all sides, and it is impossible to determine its original length. Its present size is $5\frac{1}{16}\times5\frac{3}{16}$ ins. ($=12.$ $9\times13.2$ cm.). Fifteen lines have been preserved on each side. [Amram.]

## 162

A responsum by Joseph b. Moses of Trani on Jesus. It is headed בה"א בשאלות תשובות כ"י מכמוהר"ר משה טראני זלה"ה סי' קע"ז, כתוב וז"ל, הא דשאיל מר היכן אמרו בתלמוד תרי ישו הוו. This responsum, which could not be traced in the printed edition of Trani's responsa, ends on fol. 2b, l. 4 (the rest of the page being blank) with בס' יוחסין גבי הושע בן פרחיה, כתב שנולד שנת ג' אלפים תרע"א, בימי ינאי המלך הוא אלכסנדר, שנת רס"ט לבנין הבית.

Four paper leaves, the last two of which are blank, forming the end of a book. Size $7\frac{1}{4}\times5\frac{5}{16}$ ins. (=18.3×13.4 cm.). There are about twenty-two lines to a page, apart from marginal notes. Italian cursive character. The first word in every paragraph is in square hand. [Amram.]

## 163

Part of a discourse or repsonsum, in Jewish-Arabic, concerning the laws of sacrifices and ritual cleanness.

The writer quotes, apart from talmudic authorities, the פירוש' הגאונים.

One paper leaf, slightly damaged, measuring $9\frac{1}{4}\times7\frac{1}{8}$ ins. (=23.5 ×18.1 cm.). There are twenty lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 164

Part of a responsum, in Hebrew, concerning the laws of Passover.

A piece of paper, badly damaged, the upper part being entirely torn off. Size $5\frac{1}{8}\times8\frac{7}{8}$ ins. (=13×22.5 cm.). On recto eleven lines have been preserved, though not all are legible. Verso is blank. Square character. [Amram.]

## 165

A lengthy responsum, in Hebrew, concerning the laws of usury.

Fol. 2b seems to have the writer's signature, which is, however, illegible.

Two paper leaves, measuring $8\frac{3}{4}\times6\frac{5}{8}$ ins. (=22.2×16.8 cm.). There are thirty-six lines to a page, except fol. 2b which has only sixteen, the rest of the page being blank. Late cursive character. [Amram.]

## 166

Part of collection of talmudic discourses, in Hebrew, probably belonging to the end of the eighteenth or beginning of the nineteenth century. One discourse ends on middle of fol. 1b. 2a begins with a discourse on אמר רב תפילת נעילה פוטרת (Yoma 88a); although fol. 2b is blank, this discourse does not end on 2a.

Two paper leaves, measuring $8\frac{1}{4} \times 6\frac{7}{8}$ ins. (=20.9×17.4 cm.). Number of lines ranges from thirty-nine to forty-three to a page. Fol. 1b has only twenty-three lines, the lower part being blank; 2b is blank. Cursive European character. [Amram.]

# III

# LITURGY

## 167

Part of a treatise, in Jewish-Arabic, on prayer. The author speaks of the great merit of praying together with the community, which is more acceptable than private prayer. The first lines of fol. 1a read: אן כלמא כתר אלנמע פי חסבי׳ח אלרחמן כאן דלך מקבולא וכאן אלשכינה תחצר בינהם כקו׳ במקהלות ברכו אלהים ונו׳.

The various rules for prayer are called שרט, as on fol. 2a the words אלשרט אלי׳ are still legible. See No. 170.

As Sa'adya's *Siddur* is still unpublished, I have no means of ascertaining whether this fragment or any of the following formed part of that work.

One and a half paper leaves, badly damaged and faded, measuring $6\frac{3}{4}\times5\frac{1}{8}$ ins. (=17.1×13 cm.). Number of lines ranges from seventeen to eighteen to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 168

Part of a treatise, in Jewish-Arabic, on prayer. This leaf has the end of the introduction and the beginning of the book proper. The author, who writes in a clear and fluent style, tells us that his aim is to give the laws of prayer, and that it is necessary first to state the number of prayers before prescribing their appropriate time (וכאן קצדנא פי כתאבנא הד[א אל]כלאם פי פקה אלצלוה פיגב אן נבתדי ברכר אעדאדהא קב[ל או]קאתהא פאנה אולי באל[תר]תיב).

He quotes extensively from rabbinic literature.

One parchment leaf, slightly damaged, measuring $8\frac{1}{2}\times6\frac{3}{16}$ ins. (=21.6×15.7 cm.). There are twenty-two lines to a page. Clear square character with a slight tendency to cursiveness. [Amram.]

## 169

Part of a treatise, in Jewish-Arabic, on prayer. The author gives the various laws (וצף, literally *description*) to be observed in connection with the prayers.

Fol. 1a begins with the end of the twentieth law, and fol. 1b ends with the beginning of the twenty-fourth. Some leaves are missing between fol. 1b and 2a. The latter begins with the thirty-second law, and 2b ends with the thirty fifth.

The author gives each law in Arabic, and then quotes the talmudic authority for it. The following example may be given: 'אלוצף אלא, וב' אן עלי אלאנסאן אדא קאם ללצלאה אן יצף קדמיה ויהייהמא פי צלאתה לקול' המתפלל צריך שיכוין רגליו שנ' ורגליהם רגל ישרה.

The writer refers also to the third volume of this book (תקדם שרחנא לה פי אלפצל אלנ' מן כתאבנא הדא), which indicates that the treatise was divided into volumes. It may be part of Ḥefeṣ b. Yaṣliaḥ's Book of Precepts. The manner of treatment and style accord with those of Ḥefeṣ.

Two paper leaves, slightly damaged, forming the outer leaves of a fascicle. Size $5\frac{3}{16}\times3\frac{5}{8}$ ins. (=13.2×9.2 cm.). Number of lines ranges from thirteen to fourteen to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 170

Part of a treatise, in Jewish-Arabic, on prayer.

Recto begins with the end of a chapter on prayer in general, and after the third line of verso there is the heading פצל פי תפלת הצבור. The first few lines of this chapter read: קד דכרנא פי אלפצל אלמתקדם ממא יתעלק בתפלת הצבור ··· ויגב אן נסתופי פי הדא אלפצל מא יכתץ בתפלת צבור ממא ינאסב אלקול פיה גרץ תצניפנא פנקול אן תפלת הצבור עלי אלאכתר אפצל מן תפלת היחיד קאלוא נקלה אלשריעה ז"ל אין הב"ה מואס תפלתן של רבים שנ' הן אל כביר ולא ימאס. See also No. 167.

One paper leaf, slightly damaged, measuring $9\frac{3}{16}\times6\frac{9}{16}$ ins. (=23.3 ×16.6 cm.). There are nineteen lines to a page. Bold square character with a tendency to cursiveness. [Amram.]

## 171

Part of a treatise, in Jewish-Arabic, on the laws and ceremonies of the festivals, giving some of the prayers.

Recto has the second half of a hymn for New Year to be chanted

when the shofar is sounded. This hymn seems to have consisted of twenty-three stanzas, each stanza having two lines without rhymes. After each stanza a biblical verse, containing an allusion to the shofar, is quoted. The stanzas are in alphabetic order, both lines of each stanza beginning with the same letter. This fragment begins with the second line of the פ stanza. Verso begins with the second line of the ת stanza, and the hymn ends in the middle of the page. This hymn seems to be very old, and probably dates from the time of Jose b. Jose, before rhymes had been introduced into liturgic poetry. Then follows the heading ואלעיד אלראבע אלמטאל, and the laws about Tabernacles are given in Arabic.

Does it belong to Sa'adya's *Siddur?*

One paper leaf, slightly damaged, measuring $9\frac{7}{8}\times7$ ins. ($=25.1\times17.8$ cm.). There are twenty-two lines to a page. Square character with a tendency to cursiveness. [U. P.]

## 172

Part of a prayer-book.

Fol. 1a begins with אלהי הנשמה (Singer's Prayer Book, p. 5), and fol. 1b ends with מה צדקותינו. Some leaves are missing between fol. 1b and 2a. The latter begins with אלהי ישראל עושה נפלאות לבדו, and 2b ends with הבו ליי כבוד ועוז הבו ליי כבוד.

There are some variants, as it has two additional paragraphs: שלא שמתני מאומות העולם אלא מעמך; שלא שמתני עבד, and שלא שמתני בהמה ישראל.

Two parchment leaves, slightly damaged, forming the outer sheet of a fascicle. Size $5\frac{1}{2}\times3\frac{3}{4}$ ins. ($=14\times9.5$ cm.). There are sixteen lines to a page. Bold square character. Fol. 1 was vocalized by a later hand. [Amram.]

## 173

Part of a prayer-book.

Fol. 1a begins with בעבור שמך הגדול והנורא שנקרא עלינו וקיים לנו את הדבר שאמרו נביאיך (Singer's Prayer Book, p. 9). This prayer is followed by ברוך שאמר and יהי כבוד, and the page ends with ויאמרו בגוים יי מלך. Fol. 1b continues 1a, and ends with ואהללה שמך לעולם אלהיך ציון לדור ודור ועד. Fol. 2a continues 1b, and 2b ends with הללויה.

Some important variants.

Two paper leaves, slightly damaged, forming the inner sheet of a

fascicle. Size $5\frac{11}{16}\times4\frac{1}{8}$ ins. (=14.4×10.4 cm.). Number of lines ranges from eighteen to nineteen to a page. Square character with a tendency to cursiveness. [Y. M. H. A.]

## 174

Part of a prayer-book.

This fragment covers the first part of the morning service, and includes ברוך שאמר and הודו. The former prayer is much larger than in the usual rituals, and contains the entire alphabet after the repetition of ברוך, as well as other amplifications.

It belongs to the same fascicle as No. 175.

Two paper leaves, slightly damaged, forming the inner sheet of a fascicle. Size $5\frac{7}{8}\times4\frac{5}{16}$ ins. (=14.9×10.9 cm.). Number of lines ranges from seventeen to twenty. Square character with a distinct tendency to cursiveness. [Amram.]

## 175

Part of a prayer-book.

Recto begins with תכון תבל בל תמוט (Singer's Prayer Book, p. 18). After גמל עלי comes ארוממך י"י כי דילתני.

It belongs to the same fascicle as No. 174, of which it is a continuation.

One paper leaf, damaged, measuring $5\frac{7}{8}\times4\frac{5}{16}$ ins. (=14.9×10.9 cm.). There are eighteen lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 176

Part of a daily prayer-book.

Recto begins with ויעמוד כי בחר י"י (Singer's Prayer Book, p. 29), and verso ends with מלכותך מלכות כל העולמים וממשלתך.

It is an inaccurate manuscript, and has such mistakes as כי לו יטוש, וסגולתו, כי יעקוב בחר לו יש'.

One paper leaf, damaged and faded, measuring $4\frac{7}{8}\times3\frac{5}{16}$ ins. (=12.4×8.3 cm.). There are eleven lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 177

Part of a prayer-book, daily service.

Fol. 1a begins with בלשון כל חסידיו (Singer's Prayer Book, p. 17),

and 1b ends with שומר את גרים (*ibid.*, p. 30); some leaves are missing between fol. 1b and 2a; the latter begins with וק[שר]תם לאות על ידכם (*ibid.*, p. 41), and 2b ends with מפי עוללים ויונקים שירה שמעת על הים יחד, which follows עושה פלא (*ibid.*, 43), but is missing in our liturgy.

Two parchment leaves, badly damaged, forming the outer sheet of a fascicle. Size $9\frac{1}{8}\times6\frac{5}{8}$ ins. (=23.1×16.8 cm.). There are twenty-four lines to a page. Square character with a tendency to cursiveness. [Sulzberger.]

## 178

Part of a prayer-book.

Recto begins with תלמוד תורתך באהבה (אהבה רבה), and ends with תרים קרנינו. Verso continues recto, and ends with ושלום וחיים.

It probably belongs to the Palestinian liturgy.

Some one scribbled the alphabet on the margin of verso.

One paper leaf, slightly damaged, measuring $5\frac{3}{8}\times3\frac{1}{2}$ ins. (=13.7 ×8.8 cm.). There are twelve lines to a page. Square character with a tendency to cursiveness. Vocalized in a system slightly different from the Tiberian, ֵ sometimes standing for ֶ or ֵ. [Amram.]

## 179

Part of a daily prayer-book.

Recto begins with אנא י"י ענגו ביום קראנו (Singer's Prayer Book, p. 61); verso ends with the prayer הפותח יד.

Many important variants. Thus it reverses the order of the synonyms, and reads לך י"י קוינו לך י"י חכינו. It has the paiṭanic spelling נמו instead of נאמו. It omits from אל תשכחנו נצח to שבינו, and inserts some words after זכר שמירתנו.

One parchment leaf, measuring $4\frac{5}{8}\times4\frac{1}{8}$ ins. (=11.7×10.4 cm.). There are ten lines to a page. Bold square character with vowel-points. [Amram.]

## 180

Part of a prayer-book for Friday night with directions in Jewish-Arabic.

Fol. 1a begins with ואמרו כלם (Singer's Prayer Book, p. 113d). Some leaves are missimg between fol. 1b and 2a. The last three lines of fol. 2a and the whole of 2b have the first portion of במה מדליקין.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size $5\frac{9}{16}\times3\frac{3}{4}$ ins. (=14.1×9.5 cm.). Number of lines ranges from twelve to thirteen to a page. Large square character. The greater part is vocalized. [Amram.]

## 181

Part of the service for Sabbath night. It is entirely different from our liturgy, and is a curious mixture of passages of the ordinary prayer-book with paiṭanic snatches. It probably belongs to a very old ritual. This fascicle covers from והוא רחום to the middle of the prayer beginning נשכבה בחסדך ונקיצה ונשמחה בישועתך which corresponds to השכיבנו.

Four paper leaves, forming a small fascicle. Size $7\frac{3}{4}\times5\frac{5}{8}$ ins. ($=19.7\times14.3$ cm.). Number of lines ranges from nine to twelve to a page. Large square character written with a thick reed. There are some sporadic vowel-points, which are not very accurate. [Amram.]

## 182

Part of a prayer-book with directions in Arabic.

Fol. 1a begins with יהי כבוד of the Ma'arib prayer ברוך י"י לעולם. Fol. 1b has יראו עינינו which is shorter than that in any of the Oriental prayerbooks I consulted. Then follows this note: צלי שמונה עשרה מתל צלאה אלגדאה מן י"י שפתי תפתח אלי צורי וגואלי. Then comes, in the middle of the line, the heading צלוה אלשבת which begins with Psalm 121. Some leaves are missing between 1b and 2a. The latter begins with בית רעיך (Deuteronomy 5.18). The biblical passage continues till the end of verse 19. Then comes the note תם יקול נשמת, and that prayer (נשמת) is printed in full, and is continued till the end of 2b. That page ends with וכל לבבות ייראוך.

Two parchment leaves, measuring $6\frac{7}{8}\times5\frac{1}{2}$ ins. ($=17.4\times14$ cm.). The number of lines on each page ranges from seventeen to nineteen. Square character. The lower part of the fragment is badly damaged, and the ink has corroded the parchment. [Friedenwald.]

## 183

Last leaf of a prayer-book with copious notes in Arabic.

Recto has the last page of the prayer-book. The סידור was evidently arranged or copied by Ephraim b. Shemariah. Line 5, *seq.*, has the following note: כמל אלסידור בעון אלרחמן וקותה לאפרים בר שמריה יזכהו לבנין בית המקדש וישימהו לשם ולתהלה אמן נצח סלה ועד הללויה כי בי ירבו ימיך ויוסיפו לך שנות חיים חיים וחסד עשית עמדי ופקדתך שמרה רוחי (some of the Hebrew words have superlinear vowels).

On the blank spaces somebody wrote down זה הסידור שקנה···· שמריה יזכה לעד.

Verso evidently has some names of owners. The first line is זה הסידור למו"ר. The names are not quite legible and seem to be non-Hebraic. At the bottom of the page there are sentences of the prayer אל מלא רחמים.

One parchment leaf, measuring $5\frac{1}{8}\times6\frac{1}{8}$ ins. (=13×15.5 cm.). Square character. [Adler.]

## 184

Part of a prayer-book with directions in Jewish-Arabic.

Recto begins with אל תזכר לנו עונות ראשונים (Singer's Prayer Book, p. 65). This prayer is amplified, covering the entire page and having numerous additions, as ברונו עקדה תזכור. At the end of the page there is ויקול ש"ץ קדיש. Verso has והוא רחום, followed by אשרי, and ends with וגדל חסד.

One paper leaf, badly damaged, measuring $6\frac{5}{8}\times5$ ins. (=16.8 ×12.8 cm.). There are sixteen lines to a page. Bold square character, with vowel-points. [Amram.]

## 185

Part of a prayer-book with directions in Jewish-Arabic.

Recto begins with the middle of the Ḳaddish. The note tells us what the reader and the congregation are to say. This prayer-book seems to be a copy of one that had been written during the ninth century, when some of the Siddurim were compiled (Siddur R. Amram). Sar Shalom (שר שלום הנשיא הגדול ראש גליות כל ישראל) is mentioned. It must have been customary to mention the Gaon or exilarch in the Ḳaddish, just as we now make mention of the royal family or the government in a special prayer. Comp. also Nathan ha-Babli's report. (See Neubauer, *Medieval Jewish Chronicles*, vol. II, p. 84.) Is this Sar Shalom of the ninth century or of the twelfth or thirteenth? See Poznanski, *Babylonische Geonim im nachgaonäischen Zeitalter*, pp. 46, 72, 102, 103, 124, 131. The last reference actually has the title הנשיא הגדול, the bearer of which is a Karaite.

One paper leaf, measuring $6\frac{3}{4}\times4\frac{7}{8}$ ins. (=17.1×12.4 cm.). There are fifteen lines to a page. Large square character with a slight tendency to cursiveness. [Amram.]

## 186

Title-page of a prayer-book with an introduction and notes in Jewish-Arabic. The body of the book, five fragmentary lines of which

have been preserved, is in Spanish cursive character, while the title is in a bold square hand.

Recto has the Hebrew title: סידור. This page also has five lines of a poem concerning prayers, beginning שמור דרכי תעודה בחוקי התפילות. It may have been part of the title-page; but the fact that some words are repeated and that the size of the letters in the various lines is unequal would lead to the conclusion that this poem was added later by a man who wanted to utilize the blank portion of the page. Toward the end of the page there is ר' שלמה בנו נתן במחשב ....which is obviously part of the poem. Was this the copyist, the compiler, or the owner? The margin was used by some later hand to test a pen (תגרבה קלם).

Verso contains the Arabic title which is in bold square character.

כתאב ישחמל עלי אלצלואת
אלואנבה אלדאימה ואלחסאביח
ואלפראיץ אלתי הי לכל מומן
לאזמה.

This is followed by the introduction which begins אלחמד ללה אלדי כלק נוע אלאנסאן ושרפה באלמנטק ואלתמייז ע[לי נוע] אלחיואן.

A piece of paper, torn and faded, measuring $7\times5\frac{1}{4}$ ins. (=17.8 ×13.3 cm.). [Amram.]

## 187

It seems to be the title-page of a prayer-book. In bold square character the following inscription is still legible: לסעדיה הלוי בן הלל הלוי האלהים יזכהו לקרא בו ושלום. Around it is illegible writing in a cursive hand. The other side must have had the beginning of the book, which was in a nice square character with vowel-points.

The scribe probably copied the book specially for this gentleman.

One paper leaf, the writing of which is almost entirely obliterated. Size $6\frac{3}{8}\times4\frac{3}{4}$ ins. (=16.1×12 cm.). [Amram.]

## 188

Part of a prayer-book.

This fragment belongs to the same codex as No. 189.

A piece of paper, badly torn and faded, measuring $4\frac{3}{4}\times2\frac{1}{2}$ ins. (=12×6.3 cm.). Ten lines have been preserved to a page. Bold square character. [Amram.]

## 189

Part of a prayer-book.

This fragment belongs to the same codex as No. 188.

A piece of paper, badly torn and faded, measuring $5\frac{1}{2}\times3\frac{1}{4}$ ins. (=14.9×8.2 cm.). Fourteen lines have been preserved to a page. Bold square character. [Amram.]

## 190

It may be part of a prayer-book with directions in Jewish-Arabic, or it may have formed part of a preface to a book.

One paper leaf, damaged and faded, measuring $5\frac{3}{8}\times3\frac{3}{8}$ ins. (=13.7 ×8.5 cm.). There are twelve lines to a page. Square character with a tendency to cursiveness. Some words are vocalized in the Tiberian system. [Amram.]

## 191

Recto has the greater part of אדון עולם, showing on the right and left margins how the various lines of this hymn correspond to the Ten Commandments and to the Ten *Sefirot.* This part is in beautiful square character. This is followed by five lines, in a modern Ashkenazic cursive hand, dealing with kabbalistic calculations. In the opposite direction on the same side are eight lines, also in a modern Ashkenazic hand, treating of the grammatical rules about vocalization. Verso has thirty lines, in the same hand, explaining the various classes of nouns.

This fragment seems to belong to the beginning of the nineteenth century.

A piece of paper, measuring $7\frac{5}{16}\times4\frac{5}{16}$ ins. (=18.5×10.9 cm.). [Amram.]

## 192

Portion of Grace after Meal with directions in Jewish-Arabic.

Recto is headed ב[רכ]ת מזון ללחול, followed by נברך שאכלנו משלו. Verso ends with אנו מודים לך ומברכים. The following vocalization is interesting: לא חִיסַּר . . . . יְחַסֵּר.

One paper leaf, damaged, measuring $5\frac{7}{16}\times3\frac{5}{8}$ ins. (=13.8×9.2 cm.). There are eleven lines to a page. Large square character, with sporadic vowel-points. [Amram.]

## 193

A prayer probably to be inserted in the Grace after a wedding or circumcision banquet. Each line begins with הרחמן, and the root of the following word is in alphabetic order. All the lines rhyme in ניו. The first line is הרחמן יאיר פניו אל שומרי אמוניו. The ט and י lines had

been omitted, but the first was restored on the margin. Fol. 1a ends with the ע line. Fol. 2a continues 1a, and ends with the ש line. The ת line is missing.

Two paper leaves, slightly damaged, measuring $6\frac{1}{2}\times5$ ins. (=16.4 ×12.7 cm.). Fol. 1a has fourteen lines, besides one on the right margin; 1b is blank; 2a has five lines written lengthwise; 2b is blank. Square character with a tendency to cursiveness. [Amram.]

## 194

Part of a piyyuṭ for Grace after meal, based on the names of the *Sidras* and interwoven with the names of the months and constellations.

Two paper leaves, slightly damaged, forming the inner sheet of a fascicle. Size $4\frac{3}{4}\times\frac{1}{4}3$ ins. (=12×8.2 cm.). There are fourteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 195

Part of a prayer-book.

Recto begins with יין כניסוכו ושעיר לכפר (Singer's Prayer Book, p. 223) in the Eighteen Benedictions for New Moon, and the prayer is continued till מקדש ישראל וראשי חדשים, which ends on verso.

There are some important variants, as the insertion of חדשיהו עלינו לטובה ברוב רחמיך כמה שנכון זרע אברהם לפניך יהיה יום ראש החדש ולמחילת עון after הזה קץ וסו[ף] לכל צרותינו תחילה וראש לכל רוחתינו.

Some words are vocalized.

One paper leaf, damaged, measuring $9\frac{9}{16}\times5\frac{7}{16}$ ins. (=19.2×13.8 cm.). Recto has fourteen lines, while verso has only three, the rest of the page being blank. Bold square character with a slight tendency to cursiveness. [Amram.]

## 196

Last leaf of a prayer-book, with copious directions in Hebrew.

Recto contains the last six lines, in a bold square hand, of the prayer for sanctifying the moon. This is followed by a lengthy note of eight lines, in an Oriental cursive hand. Verso is blank.

One paper leaf, damaged in the centre, measuring $6\frac{1}{2}\times4\frac{3}{16}$ ins. (=16.4×10.6 cm.). [Amram.]

## 197

Part of a prayer-book.

This fragment covers part of the Eighteen Benedictions of the morning service for festivals.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size $7\frac{5}{16}\times4\frac{7}{8}$ ins. (=18.3×12.4 cm.). There are sixteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 198

Part of a prayer-book.

Recto begins with לבנו לעבדך באמת (Eighteen Benedictions for the festivals), and verso ends with אלהי נצור. There are numerous important variants, especially in the latter prayer, as בטל מחשבתם הפר עצתם מלכינו אלהינו יחד שמך בעולמך יחד זכרך בעולמך בנה ביתך שכלל היכלך קרב....

Some words had been omitted, and were inserted by a later hand.

One parchment leaf, beautifully preserved, measuring $6\frac{5}{16}\times5\frac{3}{8}$ ins. (=16×13.7 cm.). There are fourteen lines to a page. Bold square character. [Amram.]

## 199

Part of a prayer-book for the festivals.

Recto begins with י"י אלהינו מועדים לשמחה וחגים לששון ויום חג המצות הזה זמן חירותינו (Singer's Prayer Book, p. 228), and ends with נסיך. Verso begins with אשר בכל יום עמנו ועל נפלאותיך וטובך שבכל עת ערב ובקר, and ends with תרדף נפשי וכל.

Some important variants.

One paper leaf, measuring $6\frac{1}{8}\times15\frac{3}{16}$ ins. (=15.6×13.1 cm.). There are thirteen lines to a page. Beautiful square character. [Y. M. H. A.]

## 200

Part of a prayer-book for New Year, with copious instructions in Jewish-Arabic.

Fol. 1a begins with לדור ודור נודה לך, and the Eighteen Benedictions are followed by אבינו מלכנו, which ends on fol. 2a. Then come two long Arabic notes, in a small cursive hand, the second of which may be given here as a characteristic example: ויקול תהלה לדוד···· ולא סביל לאחד יתכלם כלמה מן אלסאעה אלדי(!) יבדא שליח צבור יצלי צלות מוסף לאן צלות מוסף הי מכתצה בשליח צבור כדי להוציא חובת הצבור וצריכין הצבור שלא יגביהו קולם עליו אלא שליח צבור הוא מתפלל ויוצא ידי חובתם· תם ירידו אלספרים ויקפו יצליו. After this note is the heading צלות מוסף ראש השנה. Fol. 2b ends with the paragraph ובכן תן כבוד לעמך, the continuation of which seems to be a paragraph beginning ואז, unless this word is ואן and forms part of an Arabic note.

Two paper leaves, slightly damaged, measuring $8\frac{3}{4}\times6\frac{1}{8}$ ins. (=22.2 ×15.5 cm.). Number of lines ranges from twenty-two to twenty-four to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 201

It seems to be part of the service for New Year and the Day of Atonement after the prayer ונתנה תקף.

One paper leaf, slightly damaged, measuring $5\frac{7}{16}\times3\frac{1}{2}$ ins. (=13.8 ×8.8 cm.). There are ten lines to a page. Bold square character. [Amram.]

## 202

Part of a prayer-book for the Day of Atonement, with directions in Jewish-Arabic.

Fol. 1a begins with שנלויים לנו כבר אמרנו לפניך (Singer's Prayer Book, p. 262). The end of this prayer is followed by the heading צלוה מוסף. Fol. 1b ends with ונאמן אתה להחיות מתים. Some leaves are missing between 1b and 2a. The latter begins with חטאתיכם לפני י"י, and 2b ends with אין כל דבר נעלם ממך ואין נסתר מנגד עיניך תטהרו.

There are some variants as well as mistakes, as ושאינן גלויין כבר לפניך גלויים וידועים.

Two paper leaves, damaged, forming the outer sheet of a fascicle. Size $6\frac{5}{8}\times5$ ins. (=16.8×12.7 cm.). Number of lines ranges from fifteen to seventeen to a page. Square character with a slight tendency to cursiveness. Fol. 1a has been vocalized, probably by a later hand. [Amram.]

## 203

Part of a prayer for week-days and the Day of Atonement, with short directions in Jewish-Arabic.

Fourteen paper leaves, most of which are badly damaged and mutilated, measuring $6\times4\frac{1}{4}$ ins. (=15.4×10.9 cm.). When a page is complete it contains sixteen or seventeen lines. Oriental cursive writing.

These leaves have been published by Romain Butin, of the Catholic University of America, in *JQR.*, New Series, IX, 237–303, where a minute description of all details is given. The original of this fragment seems to have been lost, and only the photographs have been preserved. [Cobern.]

## 204

Part of a prayer-book for the Day of Atonement.

The portion preserved is the second half of the Ne'ilah prayer אתה הבדלת. There are important variants.

One paper leaf, badly damaged, measuring $4\frac{3}{4}\times4\frac{3}{8}$ ins. (=12×11 cm.). Recto has eleven lines, but the leaf must have been considerably longer. Verso is blank. Bold square character. The entire page, except the last two lines, is vocalized. [Amram.]

## 205

Part of the service for the Day of the Atonement.

Two paper leaves, the writing of which is almost entirely faded. Size $6\frac{5}{16}\times4\frac{1}{2}$ ins. (=16×11.4 cm.). There seem to be about thirteen lines to a page. Square character written with a thick reed. [Amram.]

## 206

Part of a prayer-book for the Day of Atonement. It is different from the ritual known to us.

Some leaves are missing between fol. 1b and 2a.

Two paper leaves, forming the outer sheet of a fascicle, slightly damaged. Size $7\frac{3}{16}\times4\frac{7}{8}$ ins. (=18.2×12.4 cm.). Number of lines ranges from fourteen to fifteen to a page. Square character; vocalized. [U. P.]

## 207

Directions in Jewish-Arabic for the ritual of Hosha'na Rabba and Shemini 'Aṣeret.

Shemini 'Aṣeret is called אלעיד אלתאני,[5] because it is רגל בפני עצמו.

One paper leaf, slightly damaged, measuring $6\frac{1}{8}\times4\frac{7}{16}$ ins. (=15.5 ×11.2 cm.). There are sixteen lines to a page. Oriental square character with a tendency to cursiveness. [U. P.]

## 208

Part of a prayer-book with directions in Jewish-Arabic. This leaf is marked קס"ז.

Recto has the end of the Book of Esther (9.32–10.3). The word הפורים (9.32), which had been omitted, was added on the margin. There are some masoretic notes. The orthography differs from that of our texts. Thus אחשרוש for אחשרש (10.1) and לרב for לרוב (10.3). Verso is headed חשייע אלמגלה, and has Exodus 17.8–11, which is read on Purim.

One paper leaf, slightly faded, measuring $5\frac{7}{16}\times3\frac{3}{4}$ ins. (=13.8 ×9.5 cm.). There were about thirteen lines to a page. Bold square character with vowel-points and accents. [Amram.]

## 209

Part of a prayer-book for Passover, with directions, in Hebrew, for the precentor. Oriental rite.

One paper leaf, badly damaged and faded, the lower left-hand corner being torn off. Size $13\frac{1}{2}\times10\frac{1}{4}$ ins. (=34.3×26 cm.). There are thirty lines two to a page. Square character with a tendency to cursiveness. [Sulzberger.]

## 210

Part of a prayer-book for Passover, with directions in Jewish-Arabic. Oriental rite.

Fol. 1 contains part of the Eighteen Benedictions for *Musaf*, while fol. 2 has directions for the counting of the 'Omer on the first and the second nights.

A narrow strip of parchment, making up two complete leaves, which formed the outer sheet of a fascicle. Size $2\frac{1}{8}\times3\frac{3}{8}$ ins. (=5.3 ×8.5 cm.). Number of lines ranges from four to five to a page. [Sulzberger.]

## 211

Part of a prayer-book, including the Haggadah for Passover, probably belonging to an ancient Palestinian ritual.

Fol. 1a contains the end of the benedictions after the reading of the Haftarah (from יבוא ויגל לבינו to the conclusion). Fol. 1b is headed קדוש פסח, and followed by a number of benedictions. Then comes מה נשתנה, consisting of three questions (fol. 4a). This codex contains the first part of the Seder service, including Grace after meal. There are very important deviations from the known rituals, and there is sufficient evidence to assume that this fragment is Palestinian, or at least it belonged to a community which followed the Palestinian ritual.

Eleven paper leaves, measuring $5\times3\frac{1}{2}$ ins. (=12.7×8.9 cm.). Leaves 4–11 form one fascicle, while the first three leaves hang loosely. The first five leaves and the last two are faded, but the middle leaves have been beautifully preserved. The number of lines ranges from ten to fifteen. Oriental square character with a strong tendency to cursiveness.

Julius H. Greenstone edited this fragment in *Zeitschrift für Hebräische Bibliographie*, XV (1911), pp. 122–123. See also V. Aptowitzer in *R. E. J.*, LXIII (1912), pp. 124–128. [Amram.]

## 212

Part of the Haggadah for Passover.

Fol. 1a begins with אמר להם ר' אלעזר בן עזריה, and ends with חס מה הוא אומר מה זאת ואמרת אליו; fol. 1b continues 1a, and ends with מה שאמר לאברהם אבינו כמ' שנ' ובני; fol. 2a continues 1b, and ends with ישראל פרו וישרצו וירבו ויעצמו מאד; fol. 2b continues 2a, and ends with את קולנו כמ' שנ' וישמע אלהים את נאקתם.

Some words are supplied with vowels which are not always correct, as for instance אפיקמון. The orthography is not consistent. Thus we have עמדים and מצוינין. כְּכָבֵי instead of כְּכוֹכְבֵי is left uncorrected, though vowels are supplied.

Two parchment leaves, measuring $6\frac{1}{8}\times 6$ ins. ($=15.5\times 15.2$ cm.). Fol. 1 has fifteen lines on each page, while fol. 2 has fourteen lines on each page. Square character with a tendency to cursiveness. [Adler.]

## 213

Part of the Haggadah for Passover.

Fol. 1a begins with הבה נתחכמה and ends with לא על ידי מלאך לא על ידי; fol. 1b continues 1a, and ends with ובמפתי שנים אלי עשר; fol. 2a continues 1b, and ends with ר' עקיבה אומר מנין שכל מכה ומכה שהביא הקדוש; fol. 2b continues 2a till it reaches אלו הרג את בכוריהם ולא נתן לנו את ממונם דיינו. Then follows a midrashic passage beginning with ומנין שנתן לנו את ממונם שנא' וי"י נתן את חן העם בעיני מצרים. This passage combines Mekilta Bo (p. 18a, Weiss' edition) and Berakot 9b (וינצלו את מצרים).

On the margins somebody scribbled the Hebrew alphabet and some disconnected words.

Two parchment leaves, measuring $8\frac{1}{16}\times 5\frac{5}{16}$ ins. ($=20.4\times 13.5$ cm.). Number of lines on each page is twenty. Square character. [Adler.]

## 214

Part of the Passover Haggadah of some Oriental ritual.

Fol. 1a begins with מאות שנה, and 1b ends with האבנים; fol. 2a continues 1b, and 2b ends with והנה עיתך.

There is a tendency in this fragment to write words *plene*, as עיתך.

Two paper leaves, forming the inner sheet of a fascicle, measuring $5\frac{1}{8}\times3\frac{15}{16}$ ins. (=13×9.9 cm.). There are eleven lines to a page. Square character; vocalized. [Sulzberger.]

## 215

Part of the Passover Haggadah.

Fol. 1a begins with שהביא המקום ברוך הוא על המצרים, and 1b ends with אמור מעתה. Some leaves are missing between 1b and 2a. The latter is badly damaged at the top, and the first legible words are להר סיני; fol. 2b ends with עוגות מצות כי לא.

Two parchment leaves, one of which is badly damaged, forming the outer sheet of a fascicle. Size $5\frac{1}{8}\times3\frac{5}{8}$ ins. (=13×9.2 cm.). There are thirteen lines to a page. Bold square character [Amram.]

## 216

Part of the Passover Haggadah, with directions in Jewish-Arabic.

Fol. 1a begins with מעפר דל, and 1b ends with אנם; fol. 2a continues 1b, and 2b ends with על קיר.

Two paper leaves, forming the inner sheet of a fascicle, measuring $4\frac{7}{8}\times3\frac{1}{4}$ ins. (=12.4×8.2 cm.). There are eleven lines to a page. Square character; vocalized. First and last lines of each page, as well as first line of biblical chapters, are in red ink. [Sulzberger.]

## 217

Part of a prayer-book for Pentecost.

Fol. 1 contains a piyyuṭ with the refrain המהלל בפי כל נשמה, probably by Nisi al-Nahrwani. It consisted perhaps of seventeen stanzas, each having two rhyming lines. The lines were in alphabetic order, two letters being disposed of in each stanza. The last six stanzas were an acrostic of the author's name. Only the last five stanzas have been preserved, and these spell out סי בן ברכיה. The ס line begins סמים זולעפו. Some leaves are missing between fol. 1b and 2a. The latter begins with כמו שכתבתה עלינו בתורתיך (Singer's Prayer Book, p. 235) followed by וביום הכפורים. This page ends with ויקול אזהרות ראשית לעמך נתתה וגו'.

Two paper leaves, partly faded, forming the outer sheet of a fascicle. Size $6\frac{1}{4}\times4\frac{13}{16}$ ins. (=15.8×12.2 cm.). There are twelve lines

to a page; but the lower part of fol. 1b and the whole of fol. 2b are blank. Square character with a tendency to cursiveness. [Amram.]

## 218

It seems to belong to a collection of prayers for the dead.

Fol. 1a has the last five lines of a prayer. In the opposite direction to this prayer there is some scribbling, the first line of which is in a bold square hand: יתפצל אלשיך אבו אלכבן. Fol. 1b has another prayer beginning הנה מקום, which takes up thirteen lines. In the opposite direction there are, in a beautiful square hand, the first few lines of a poem by Judah ha-Levi headed ליהודה הלוי. The poem seems to be דודים נסעו (Brody, vol. I, p. 143). Fol. 2a has seventeen lines of another prayer; the first few words which have been preserved are אסיפת שלום תהא אסיפתו (see נחלת אבות, p. 98b). Fol. 2b has some scribbling. The words בשמ' רח' and הלל are still legible. It seems to have been used for testing a pen (תגרבה קלם).

Two paper leaves, badly damaged and faded, measuring $6\frac{9}{16}\times 5$ ins. ($=16.6\times 12.7$ cm.). Square character with a tendency to cursiveness. [Amram.]

## 219

Two liturgic poems, probably for funeral service.

1 is headed אחרת לחכם (another dirge when a sage dies, or by a sage), and begins האספו אנשי אמת ועשו חסד למות המת.

2 is headed אחרת, and begins בן אדם אל תאשם באשמת אשמים אשר אשמו. This one is in alphabetic order, and eight complete stanzas of four rhyming lines each have been preserved. Every stanza begins בן אדם, which is not counted in the acrostic. Three letters of the alphabet are disposed of in every stanza, and the fourth line, being a biblical verse, is not counted. Only the first three words of the ninth stanza have been preserved (בן אדם בקר). The part that followed may have contained the author's name.

Two paper leaves, measuring $6\frac{15}{16}\times 5\frac{1}{8}$ ins. ($=17.6\times 13$ cm.). Number of lines ranges from fifteen to sixteen. Oriental square character with a tendency to cursiveness. [U. P.]

## 220

Part of burial service (צדוק הדין).

Recto has four stanzas based on איכה (Lamentations), and written

in a very imperfect hand. Many words are crossed out. It does not seem to be part of the book proper.

Verso has a dirge by R. Judah ha-Kohen, headed צידוק דין לרבי יהודה הכהן הרב הגדול ז"ל, and beginning אתן צדק לפועל כל יצור.

It is in alphabetic order. The author rhymes עול with הבל.

One paper leaf, slightly damaged, measuring $7\frac{1}{4}\times5\frac{3}{8}$ ins. (=18.4 ×13.7 cm.). Recto has sixteen lines, besides one on the right margin, while verso, whose writing is close, has twenty-one lines, and the lower part is blank. Square character with a tendency to cursiveness. [Amram.]

## 221

Probably part of the funeral service.

Most of the words are obliterated, but a few sentences from Psalm 104, as well as the expression אשר יצר את האדם עפר מן האדמה, are legible.

A piece of paper, badly damaged and faded, measuring $6\times3\frac{1}{2}$ ins. (=15.2×8.8 cm.). There seem to have been fifteen lines to a page. Square character. [Amram.]

## 222

Originally it seems to have been one sheet, upon one side of which (not folded) was a letter in Arabic character, the lines being written lengthwise. The signature of the writer is, as usual, complicated, but the words علی افندی ('Ali Efendi) are clear. Some time later the letter was folded into two, and upon 1a was copied part of the burial service (*Ṣidduḳ ha-Din*) in a Yemenite cursive hand.

Fol. 1a has eighteen lines of Hebrew (*Ṣidduḳ ha-Din*); Fol. 1b and 2a, to be regarded as one side, have ten lines of Arabic; fol. 2b is blank.

Two paper leaves measuring $6\frac{1}{8}\times4\frac{1}{16}$ ins. (=15.5×10.3 cm.). [Amram.]

## 223

Part of a prayer-book with copious notes in Arabic. The portion preserved in this fragment is for fast-days.

Fol. 1a begins with the middle of the prayer עניו, which is followed by a long note about the duties of one who fasts. At the end of fol. 1b this note is still unfinished. Some leaves are missing between fol. 1b and 2a. The latter has the end of a piyyuṭ which was in alphabetic order, and had eight stanzas. Each stanza consisted of four rhyming

lines, the first three of which were in alphabetic order, while the fourth may have contained the author's name. This fragment preserves the last three stanzas from פ to ת, the latter being repeated three times. The fourth lines spell out ומא.

Fol. 2b has a piyyuṭ beginning איכה מעביר כפי מדוד ומלבן. It is alphabetic, two letters being disposed of in each stanza which consists of four lines, three of which rhyme with one another. One of Jacob's twelve sons is referred to in each stanza. Three and one-fourth stanzas are on this page, and we reach as far as ז. Mention is made of ראובן, שמעון, and לוי, respectively. The author is probably Sa'adya Gaon, as the piyyuṭ seems to be identical with Zunz 97.

Two paper leaves, faded and torn, forming the outer sheet of a fascicle. Size $6\frac{1}{16}\times4\frac{7}{8}$ ins. (=15.3×12.4 cm.). Number of lines ranges from twelve to fourteen to a page. Square character with a tendency to cursiveness. [Amram.]

## 224

Part of a Karaite treatise on prayer and the appropriate gestures that should acompany it. At first it is explained that there are two sorts of prostrating, bowing, standing, and spreading of hands: one for praising and thanksgiving and the other for supplication. All these gestures are to accompany prayers in every place and at all times. Biblical verses are cited in support of this view. The opinion of the Rabbanites, that prostrating is forbidden on Sabbath, New Moon, and festivals, is refuted. For is not the Day of Atonement called שבת שבתון? Yet the Rabbanites prostrate themselves on that day. It is further pointed out that the opinion of the Rabbanites is contrary to the biblical narratives. For Moses prostrated himself before the Lord forty days and forty nights, and during that period there were several Sabbaths. The prohibition is therefore the "device of their heart". This is followed by an account of the order of prayers. The fragment ends with the statement that "it is fitting to compose prayers and supplications for any calamity that befalls us, as, for instance, persecution and drought, as I shall explain below" (כאשר אפתור למטה).

In the last line the word תפלות is omitted by oversight, and is supplied below the line.

Two parchment leaves, measuring $10\times7\frac{11}{16}$ ins. (=25.4×19.5 cm.). Number of lines on each page ranges from twenty-one to twenty-three. Bold square character. [Adler.]

## 225

Probably part of a Karaitic prayer-book.

Recto begins with שמע ישראל (Deuteronomy 6.4), which is followed by other biblical verses, mostly beginning with יהוה. The tetragrammaton is throughout spelt in full.

One paper leaf, slightly damaged, measuring $8\frac{1}{16}\times6\frac{1}{16}$ ins. (=20.4 ×15.3 cm.). There are twenty lines to a page. Bold square character. [Amram.]

## 226

Part of a prayer-book, with directions in Jewish-Arabic. Probably Karaitic ritual for Purim, as everything is biblical (Book of Esther and Psalms).

The only Arabic note on this leaf is the last line of verso (ותמאם אלצלאה).

One paper leaf, measuring 8×6 ins. (=20.3×15.2 cm.). There are twenty lines on recto and sixteen on verso. Bold square hand. [U. P.]

## 227

Part of a Karaitic(?) prayer-book, with directions in Arabic.

Fol. 1a contains penitential verses from the Bible. Ps. 106.6 (last two words); Job 33.27 (beginning with חטאתי); Lamentations 5.7; part of Daniel 9.16 (כי ··· אבותינו); Joel 1.9; *ibid.*, 1.13; Lamentations 2.7; *ibid.*, 5.15; Job 30.31; Micah 1.5. Last word on this page is ישראל. Fol. 1b continues that verse; Nehemiah 9.33. Then comes הושיענו וגו' ברוך י"י וגו', and is followed by this note in Arabic: תם תקול תהילה לדוד ארוממך אלהי המלך ואברכה שמך לעולם ועד: ותכתם אלתסבחה ותקול הושיענו באלרסם פאן כאן באלגדה תקול הללויה הללי נפשי את י"י אלי כל הנשמה ותקול הושיענו ברוך ותקול למנצח אל הנחילות (Psalm 5). This Psalm is continued till לנגד (verse 6) when the page ends. Some leaves are missing between 1b and 2a. The latter contains אלהיהם (last word of Psalm 15.2); *ibid.*, 15.3; I Kings 8.49; 8.55; Micah 7.18, 19; Psalm 103.8; 145.9; 78.38; I Kings 8.59 until the end of the chapter (אלי אכר אלפצל); Psalm 19.15. At the bottom of this page there is the following sentence written in Arabic characters without diacritical points: تم والحمد اله رب العالمين

Two parchment leaves, measuring $5\frac{11}{16}\times5\frac{11}{16}$ ins. (=14.4×14.4 cm.). Number of lines on fol. 1 is thirteen on each page; fol. 2a has fifteen lines, while 2b is blank. Square character with a slight tendency to cursiveness. [Adler.]

## 228

Part of a collection of piyyuṭim for New Year.

1 (fol. 1, l. 1). The greater part of a piyyuṭ, whose lines are in alphabetic order and rhyme in תָה. This fragment begins with the last word of the ג line, which is followed by דמות מראה קשת היום לאות צרתה. This scheme is continued up to מ, and נ, which is the last letter in this collection, has a whole stanza consisting of four short lines rhyming in —יב. It was evidently read during the Ḳedushah.

2 (fol. 1b, l. 10). The first two lines of a piyyuṭ, whose lines are in alphabetic order, beginning ארצך שוכן ערבה. Some leaves are missing between fol. 1b and 2a.

3 (fol. 2a, l.1). Last line of a piyyuṭ rhyming in —ים.

4 (*ibid.*, l.3). A piyyuṭ, probably complete, by Jacob al-A'yan, headed פז' אחר עלי לחן יודע ועד, and beginning יזכור בריתו ראשון ואחרון. It consists of thirteen lines rhyming in רון, the first ten of which spell out יעקב אלאעין.

Two paper leaves, forming the outer sheet of a fascicle. Size $5\frac{3}{4}\times4\frac{1}{16}$ ins. (=14.6×10.3 cm.). There are eleven lines to a page. Square character with a strong tendency to cursiveness. Vocalized, though not quite accurately. [Amram.]

## 229

Part of a collection of piyyuṭim for New Year.

1 (fol. 1a, l. 1). A hymn consisting of twenty-two stanzas in alphabetic order. Each stanza has four short lines beginning with one and the same letter, so that each letter of the alphabet is repeated four times. The first line reads אנא שמע שועתינו אל נא תעזוב אותנו.

2 (1b, 1.22). A hymn beginning אנוסה לע[זרה פצ]תי in alphabetic order. Only the first four lines have been preserved, as some leaves are missing between 1b and 2a. (See אשמורת הבקר, p. 175b.)

3 (2a, l. 1). A hymn in alphabetic order, whose first line is missing. It consists of twenty-four lines, the last two of which form a conclusion. There are no rhymes but a good deal of alliteration and paronomasia. The first line preserved is באיזה אוצר אצר רחמיו כי לא ריחם נשואי רחם.

4 (2b, l. 1). A hymn in alphabetic order consisting of twelve stanzas. Each stanza has two short lines, and disposes of two letters, except the eleventh and twelfth stanzas which repeat ש and ת, respectively. The first line is אדבר לאל מעוז בצר לנו מצוא סתר.

5 (2b, l. 14). A hymn beginning איתן למד דעת בטרם ידעך כל, whose structure is the same as the preceding. See שפתי רננות, Livorno, 116a.

Two paper leaves, damaged and faded, forming the outer sheet of a fascicle. Size $6\frac{1}{4}\times4\frac{3}{8}$ ins. (=15.81×11 cm.). Number of lines ranges from twenty-three to twenty-five. Oriental cursive character. [Amram.]

## 230

Part of Ibn Gebirol's *Keter Malkut.*

1a is headed כתר מלכות, and fol. 1b ends with כי כאחד הקנוי והמנוי לא ישיג. Many leaves are missing between fol. 1b and 2a. The latter begins with פרי השכל והוא יתן מעדני מלך (next to paragraph מי יגלה צפונותיך), and fol. 2b ends with תקבל על עונה עונש מר ממות אם טהורה תפיק.

There are many variants, most of which are obviously corrupt. Mention may be made of a few לך השבח הנעלם והחכמה (instead of לך השם הנעלם ממתי חכמה); אתה אחד . . . עניין (instead of בנין).

Two paper leaves, measuring $5\frac{7}{8}\times4\frac{5}{16}$ ins. (=14.9×10.9 cm.). There are fifteen lines to a page, except fol. 1a which, on account of the heading, has only eleven lines (besides the heading). Cursive hand, but beginning of every paragraph is in large square character. [U. P.]

## 231

Part of Ibn Gebirol's *Keter Malkut.*

Recto, the writing of which is scarcely legible, seems to begin with גדולתך [מי יחוה], and ends with [אם יעמדו] ובליל ארבעה עשר; verso continues recto, and ends with והמחשיך אורה לו לבדו הממשלת והוא.

There are some variants.

This fragment belongs to the same fascicle as No. 232.

One paper leaf, badly damaged and faded, measuring $6\frac{1}{2}\times5\frac{1}{8}$ ins (=16.4×13 cm.). There are sixteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 232

Part of Ibn Gebirol's *Keter Malkut.*

Recto begins with . . . ד[עב] והוא השולח אליה. Next paragraph begins with י״י אלהים אלהי ישראל מי יוכל לספר צדקותיך בהקיפך על רקיע היריח. It ends with וככלה תעדה; verso continues recto, and ends with ועוקרת מלכיות.

There are some lexical variants as well as divergence in arrangement of paragraphs.

This fragment belongs to the same fascicle as No. 231.

One paper leaf, badly damaged and faded, measuring $6\frac{1}{2}\times5\frac{1}{8}$ ins. (=16.4×13 cm.). There are fifteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 233

Part of a collection of piyyuṭim for the Day of Atonement.

1 (1, l. 1). A piyyuṭ probably consisting of twenty-two stanzas in alphabetic order. Each stanza consists of two lines, which do not rhyme with one another, the second of which ends with תשובה. This fragment begins with the sixth stanza, but the first legible one is יעזוב רשע דרכו וישוב. This hymn ends at the bottom of fol. 1b.

2 (2a, l. 1). A piyyuṭ in the reverse order of the alphabet. It consists of twenty-two lines rhyming in זה. The first legible line is רופפים בכנפיהם להתחבר.

3 (2b, l. 12). A piyyuṭ, beginning אהדר אלי זה אשר יעץ וחשב וגמר, and consisting probably of twenty-two lines rhyming in מַר. We reach as far as the fifth line.

Two paper leaves, damaged and faded, measuring $6\frac{7}{8}\times4\frac{15}{16}$ ins. (=17.4×12.5 cm.). Number of lines seems to range from seventeen to eighteen to a page. Square character with a tendency to cursiveness. [Amram.]

## 234

It seems to belong to a collection of piyyuṭim for the Day of Atonement.

One paper leaf, badly damaged and faded, measuring $7\frac{3}{8}\times5\frac{5}{16}$ ins. (=18.7×13.5 cm.). Number of lines ranges from seventeen to eighteen to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 235

Part of a collection of piyyuṭim for the Day of Atonement.

One of the piyyutim is מעשה אלהינו.

Two paper leaves, badly damaged and faded, measuring $6\frac{1}{4}\times4\frac{15}{16}$ ins. (=15.8×12.5 cm.). There are sixteen lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 236

Part of a collection of piyyuṭim for the Day of Atonement.

1 (fol. 1, l. 1). A piyyuṭ by Isaac Ibn Ghayyat beginning ידידי אל ברכוהו בעצרת קהליכם. The first stanza seems to spell out יצחק. The remaining stanazs are in alphabetic order, and this page ends with letter י. No more stanzas have been preserved. Is it the same as Zunz 412? See *Maḥzor Roma*, 272b, and Davidson.

2 (1b, l. 1). A piyyuṭ headed לשבת וכפור ליחידה, and beginning ידידים לבית אל חשו. It consist of four stanzas, the last three of which spell out משה. Each stanza has eight short lines which rhyme alternately. The author is Moses Ibn Ezra. (See Maḥzor Barcelona, p. 117a, and other places marked by Davidson.)

Two paper leaves, badly damaged and faded, measuring $7\frac{1}{4}\times5\frac{1}{4}$ ins. (=18.4×13.3 cm.). Number of lines ranges from eighteen to nineteen to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 237

Part of a collection of piyyuṭim for the Day of Atonement.

One of the hymns preserved belongs to the cycle which begins י"י ימלוך, but is different from the one printed in the Ashkenazic Maḥzor.

One paper leaf, slightly damaged, measuring $5\frac{3}{8}\times3\frac{3}{8}$ ins. (=13.7 ×8.5 cm.). Number of lines ranges from twenty-one to twenty-three to a page. Square character with a tendency to cursiveness. [Amram.]

## 238

Part of a collection of piyyuṭim, probably for the Day of Atonement.

1 (fol. 1a, l.1). A hymn of twenty-two rhyming lines in alphabetic order. Each line begins with ב וה' which is not counted in the alphabetic scheme. This fragment begins with the last two words of the ג line תפיצנו סערה, and is followed by וה' בדונג.

2 (1b, l.13). This hymn has the same construction as the preceding, except that each line begins with וי"י אלהים. The first line reads: וי"י אלהים אמת תרעש הארץ מקצפו. (See a similar hymn in ספר השירים, 407.)

3 (2b, l.10). A hymn beginning התומך בכחו מעלה ומטה וכל סביבים. Each line begins with ה followed by a letter in the reverse order of the alphabet. It probably consisted of twenty-two rhyming lines. At the end of fol. 2b we reach the ס line. Some leaves are missing between fol. 2b and 3a.

4 (3a, l.1). The greater part of a hymn in alphabetic order. Each line is preceded by אל י"י אק'ו, and every letter of the alphabet is repeated four times. Two letters (eight lines) rhyme with one another. Fol. 3a begins with the letter ט, and the hymn ends at the bottom of fol. 4a. Fol. 4b is blank, except for the alphabet scribbled on it by a later hand.

Four parchment leaves (two separate sheets, but they are continuous), slightly damaged, forming the outer sheets of a fascicle. Size $6\times4\frac{1}{8}$ ins. (=15.2×10.4 cm.). Number of lines ranges from sixteen to twenty to a page. Bold square character. [Amram.]

## 239

Part of the liturgy for the Day of Atonement, probably belonging to an old form of ritual.

1. Fol. 1a begins with the middle of a piyyuṭ, whose lines are in alphabetic order, and all of which rhyme in נו. There seem to have been twenty-two lines. This fragment begins with מתקו חיכנו מדבש מתוק.

2 (fol. 1, l.11). A piyyuṭ beginning אי"ם אין בלעדיך. It consists of twenty-two short lines in alphabetic order.

3 (fol. 1a, l.17). A piyyuṭ headed ובכן כי דיין אמת, and beginning אל עורך דין באמת ואין עול. The structure is the same as the preceding. See Zunz 55, and Davidson.

4 (fol. 1b, l.1). A piyyuṭ headed ובכן כי אתה אינ ו, and beginning אל אינ"ו בשמים ובארץ גבור ועריץ. The structure is the same as the preceding. It is identical with the famous hymn in the Ashkenazic ritual, though it has some interesting variants.

5 (fol. 1b, l.7). A piyyuṭ by Kalir headed ובכן כי חנון ורחום אתה, and beginning אל אמונה אתה ורחום לכל מאמינים. It consists of twenty-two lines rhyming in דִּיק. Each line begins with אֵל followed by a word denoting God's attribute in alphabetic order. The words אתה ורחום לכל are reapeted in every line and followed by a word whose root is in alphabetic order. See Zunz 55.

6 (fol. 1b, l.19). A piyyuṭ headed ובכן נעריצך מלכינו, and beginning לאוהב צדקות. It consists of twenty-two short lines, all of which begin with ל. If this ל is disregarded, the lines are in alphabetic order. It is practically identical with the famous hymn of the Ashkenazic ritual, except that it lacks the refrains ביום דין and בדין. There are a few variants.

7 (fol. 2a, l.1). A piyyuṭ by Kalir headed ובכן אך חנון אתה, and

beginning אך אומרים לפניך חנון ורחום לכל פעל. It consists of twenty-two lines. Each line begins with אך, and ends alternately with חנון כי אתה רחום לכל פועל and ורחום לכל פועל. If אך is disregarded, the lines are in alphabetic order. See Zunz 56; *Kol-Bo*, II, 205; many other references by Davidson.

8 (fol. 2a, l.19). A piyyuṭ by Kalir headed ובכן בקצף לא תשפט, and beginning בקצף אם אשמינו סקרתה לא תשפט בזעם עם זו יצרתה. It consists of twenty-two lines rhyming in תָה. The lines begin alternately with בקצף אם and לא תשפט בזעם. If these words are disregarded, the lines are in alphabetic order (in line 2 the word בזעם is counted in the alphabetic scheme). See Zunz 56.

9 (fol. 2b, l.7). A piyyuṭ by Kalir headed ובכן יושב תהלות יש', and beginning אמיצי שחקים ממעל וכל צבא מעל אומרים קדוש. It consists of forty-four lines in alphabetic order, ending alternately in אומרים קדוש and אומרים ברוך. Each letter of the alphabet is repeated twice. This fragment ends with the second מ line. See Zunz 55; *Kol-Bo*, II, 208; many other references by Davidson.

Two parchment leaves, badly damaged and torn, measuring $7\frac{1}{4} \times 7\frac{1}{4}$ ins. (=18.4×18.4 cm.). The number of lines to a page ranges from twenty-two to twenty-four. Square character with a slight tendency to cursiveness. Vocalized. [Lederer.]

## 240

Part of a collection of liturgic poems, perhaps for the Day of Atonement.

1 (fol. 1a). A hymn which probably consisted of twenty-three stanzas. Every stanza begins with מל' and the word which follows it is in the reverse order of the alphabet. There are three rhyming lines in each stanza, besides a refrain which is alternately ומל' בכל ולך י"י המלכה and משלה. The last stanza begins מל' אימצה בנעימים which seems to repeat א unnecessarily. The other two lines begin with ש and י, respectively. Should we perhaps disregard or delete the א, and then obtain the acrostic ישי? Our fragment has six stanzas, beginning with ה which is מל' האזינה לחישות.

2 (*ibid.*). A hymn headed ובכן הממלכה, and beginning מלך האומר לים עד פה תבוא. It consists of twenty-three stanzas, each having one line and a refrain which is alternately למה ימלוך מלך and הוא ימלוך מלך. Every stanza begins with מלך which refers alternately to God and to the earthly king. The word following מלך has the definite article and the letter after it is in alphabetic order in the stanzas referring to God and in the reverse order of the alphabet in those which

speak of the earthly king. All the stanzas rhyme with one another. The twenty-second stanza completes the alphabet, and the twenty-third is an extra stanza declaring the greatness of the heavenly King. At the end of fol. 1b we reach ו and פ (ב which is omitted in the text is supplied on the margin).

Four leaves are missing between fol. 1b and fol. 2a. No. 241 is to be inserted here.

3 (fol. 2a). The continuation of hymn 6 of No. 241. Fol. 2b ends with ק.

Some words are vocalized.

Two paper leaves, measuring $7\frac{1}{8}\times5\frac{5}{16}$ ins. (=18.1×13.5 cm.). With the exception of fol. 2b which has sixteen lines, the number of lines on each page is eighteen. Oriental square character with a tendency to cursiveness. These two leaves form the outer sheet of No. 241. [Adler.]

## 241

Part of a collection of liturgic poems, perhaps for the Day of Atonement.

1 (fol. 1a). The continuation of hymn 2 of No. 240. We begin here with ז. In stanza ע read לחייבו instead of לחיידו (last word. The mark over " is no doubt a Tashdid).

2 (fol. 1b). A hymn headed ובכן והמתנשא לכל לראש, and beginning מי יתנה תעצום תפארתך. (Is it the same as Zunz, p. 109, 23?) It consists of eleven stanzas. Each stanza is divided into two parts: one beginning woth מי and the other with ואתה ראש. The first radical letters of the following words are in the reverse order of the alphabet. By an oversight ג is omitted, and hence the last line is not in the alphabetic scheme.

3 (fol. 2a). A hymn headed ובכן העושר והכבוד מלפניך. It consists of eleven stanzas, each having two lines. The first radical letters of the lines are in the alphabetic order known as אלב"ם. Some of the stanzas are corrupt. ב and ת are missing entirely.

4 (fol. 2b). A hymn headed ובכן ואתה מושל בכל, and beginning ואתה אוהב גרים ובעלי תשובה. It consists of twenty-two rhyming lines, all beginning with ואתה. The words following ואתה are in alphabetic order.

5 (fol. 3b). A hymn headed ובכן בידך כח וגבורה, and beginning והיד האוחזה רום ותחת בגבורה. It consists of twenty-one rhyming lines, all beginning with והיד. The word following והיד begins with the

definite article and the letter after it is in alphabetic order. ש is omitted by oversight. It concludes with כל אלה עשית ברוב חיל וימין רוממה ימין י"י עושה חיל י"י.

6 (fol. 4b). A hymn headed ובידך לגדל ולחזק לכל, and beginning ובידך אומץ אדיר אידר מפתחות כלכלה לכלכל ולהשביע לכל. It evidently had twenty stanzas beginning with ובידך and ending with ובידך לגדל ולחזק לכל. The lines are in alphabetic order, ובידך being disregarded. This page ends with ו and the hymn is continued on fol. 2a of No. 240.

Some words are vocalized. Instead of a *dagesh forte* a Tashdid is once used over בפלס (fol. 4a).

Four paper leaves, measuring $7\frac{1}{8}\times5\frac{5}{16}$ ins. (=18.1×13.5 cm.). Number of lines on each page is eighteen, except fol. 1a which has nineteen. Oriental square character with a tendency to cursiveness. These leaves are to be inserted in No. 240. [Adler.]

## 242

Part of a collection of Seliḥot.

Two paper leaves, partly damaged and faded, measuring $6\frac{11}{16}\times5\frac{5}{16}$ ins. (=17×13.5 cm.). Number of lines ranges from seventeen to nineteen to a page. Oriental cursive character. [U. P.]

## 243

Part of a Seliḥah beginning אחזי שעריך. It is alphabetic, consisting of at least twenty-two stanzas. Each stanza contains two rhyming lines. This fragment has preserved the Seliḥah from the beginning up to ל, inclusive.

One paper leaf, damaged, measuring $7\frac{7}{8}\times5\frac{3}{4}$ ins. (=20×14.6 cm.). There are fourteen lines to a page. Square character with a distinct tendency to cursiveness. Vocalized. [Amram.]

## 244

Part of a collection of Seliḥot, with directions in Jewish-Arabic. Fol. 2a is blank.

Two paper leaves, badly torn and faded, measuring $4\frac{3}{8}\times3\frac{1}{8}$ ins. (=11×7.9 cm.). Number of lines ranges from ten to twelve to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 245

Part of a collection of Seliḥot. Portions of מרן די בשמיא and מכניסי רחמים have been preserved, but the text greatly differs from the

printed editions. A few illegible words in Arabic character have been scribbled on verso.

A narrow strip of paper, badly damaged, measuring $10\frac{5}{16}\times3\frac{7}{16}$ ins. (=26.2×8.6 cm.). Recto has preserved thirty-one lines. Bold square character. [Amram.]

## 246

Part of a collection of Seliḥot. It seems to have been written with a thick reed, and probably belongs to an Egyptian prayer-book.

Two paper leaves, measuring $6\frac{3}{4}\times5$ ins. (=17.1×12.7 cm.). Number of lines ranges from thirteen to fourteen to a page, except fol. 2b which has only eight lines, the lower half being blank. Oriental cursive character. [U. P.]

## 247

Part of a collection of Seliḥot for the Day of Atonement, perhaps from Sa'adya's *Siddur*.

1 (fol. 1a). Part of a Seliḥah which consisted of twenty-two alphabetical stanzas. Each stanza probably contained originally sixteen lines without rhymes. In this copy, however, the number of the lines in the various stanzas is unequal. The same letter of the alphabet was repeated in one stanza four, five, six, or seven times. Our fragment begins with the middle of the sixteenth stanza (ע). The following stanza begins פחה נפשו אל מעונה. It is followed by או׳א חבוא לפניך תפילתנו.

2 (fol. 2a). A Seliḥah beginning האמונה אבדה ממנו.

3 (fol. 2b). A Seliḥah beginning אין לנו כהן נדול. It is followed by הזדונות והשנגות אתה מכיר and a few other prayers.

4 (fol. 4b). A Seliḥah beginning יום אסור באכילה.

5 (*ibid.*). A Seliḥah headed סדר פיסוקין, and beginning אשמנו במעשינו אשר לא כדת.

6 (fol. 5a). A Seliḥah by Sa'adya beginning אנשי אמונה נעלמו מדורות. See סליחות תימנים, p. 34a, and other places marked by Davidson.

7 (fol. 5b) A Seliḥah by Sa'adya beginning תיפן להקשיב ממעונים. See סליחות תימנים, p. 34a, and other places marked by Davidson.

8 (fol. 6a). A Seliḥah by Sa'adya beginning אשחר תשועתך נוצר חסדים. This fragment ends with the third line of the tenth stanza ענה רוחשי בעשור וזכותם תבור. See סליחות תימנים, p. 35a, and other places marked by Davidson; comp. also Zunz, p. 220.

Six paper leaves, measuring $7\frac{7}{8}\times6\frac{1}{2}$ ins. (=20×16.4 cm.). Number of lines on each page ranges from twenty to twenty-five. The pages which have more than twenty-two lines are written in a smaller hand, and the lines are shorter than those on the other pages. Oriental square character with a distinct tendency to cursiveness. [Adler.]

## 248

It seems to be part of a confession (*Widdui*) or Seliḥah.

One paper leaf, badly damaged, measuring $8\frac{1}{16}\times5\frac{1}{4}$ ins. (=20.4 ×13.3 cm.). There are twelve lines to a page. Bold square character, with vowel-points. [Amram.]

## 249

Part of a piyyuṭ for Tabernacles. It is in alphabetic order with the name of the author interwoven. Beginning and end are missing. Each stanza consists of three rhyming lines, the first two of which are in the alphabetic or acrostic scheme, while the third is a biblical verse, mainly taken from the Pentateuch in connection with Tabernacles. Accordingly, two letters of the alphabet are disposed of in each stanza. After every third stanza there is one which does not fit in the alphabetic scheme, and probably spells out the author's name. Recto begins with the middle of the ג-ד stanza, and verso ends with תלאוב of the ש-ת stanza. The three stanzas after ו, ל, and צ spell out נשמבו(?), which may be the remnant of [יהודה ב]ן שמו[אל], and the piyyuṭ is probably by Judah ha-Levi. But some of the letters are not very distinct.

One paper leaf, badly damaged and faded, measuring $6\frac{5}{8}\times4\frac{15}{16}$ ins. (=16.8×12.5 cm.). There are fifteen lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 250

Probably part of a collection of piyyuṭim for Tabernacles.

1 (1a, l.1). The last two stanzas of an alphabetic piyyuṭ; the last stanza begins תקרא בהשפיעך מים.

2 (*ibid.*, l.4). A piyyuṭ headed רשות, and beginning אואל לפתח אמרות. It seems to consist of twenty-five lines, the first twenty-one of which are in alphabetic order and formed into three stanzas, each having seven rhyming lines. Accordingly, the alphabet up to ש is disposed of (in the twenty-first line read שעינו instead of וענינו). The last four lines which rhyme with one another spell out יוסף. Is it by Joseph Ibn Abitor?

3 (1b, l.1). A piyyuṭ beginning אזי בארבע יסודות. It consists of two stanzas, each having four rhyming lines. The lines of the first stanza are in alphabetic order, reaching as far as ד, while the second stanza spells out יוסף. It is probably incomplete. The author is evidently the same as that of the preceding.

4 (*ibid.*, l.8). A piyyuṭ beginning מים אוסם מתוחי אנליו יפיק למנוחי. It must have had at least twenty-two stanzas, in alphabetic order, each having four rhyming lines. Each stanza repeats a letter three times, the fourth line being a biblical verse. The word מים is not counted. The first five stanzas have been preserved.

Fol. 2a seems to have, in a different hand, similar piyyuṭim.

Two paper leaves, badly faded, measuring $7\times5\frac{9}{16}$ ins. (=17.8 ×14.1 cm.). Fol. 1 has seventeen lines to a page in a large square character with a tendency to cursiveness, while fol. 2a has fourteen lines in a smaller and different hand, the lower half as well as fol. 2b being blank. [Amram.]

## 251

Part of a collection of piyyuṭim and prayers for Tabernacles with directions in Jewish-Arabic.

Fol. 1a has פואמין יום ערבה, פואמין יום ללהושענה, and in a bold square hand חלפון וחלפון. It is possible that Ḥalfon was the owner of the collection.

The pizmonim for Hosha'na Rabba end on fol. 3b, and are followed by צלוה שמיני עצרת, part of the Eighteen Benedictions being given. From fol. 6b, l.3, to the end there is an alphabetic hymn without rhymes, beginning אשר בגלל אבות. This hymn describes the giving of the Law, and is found in the Ashkenazic ritual for the Rejoicing of the Law.

Nine paper leaves, badly damaged and faded, measuring $2\times4\frac{15}{16}$ ins. (=5×12.5 cm.). Number of lines ranges from four to five to a page. Square character with a tendency to cursiveness. [Amram.]

## 252

A collection of liturgic poems, probably for Passover or שבת בשלח.

1 (fol. 1a). Three stanzas and two refrains of a hymn which probably consisted of at least eleven stanzas and a similar number of refrains. Only the last three lines of the first stanza is preserved in this codex, and fol. 1a begins with תקום פעמים צרה. Each stanza contained four rhyming lines, while the refrains consisted of eight rhyming lines. In the stanza the alternate lines are in alphabetic

order. Each refrain begins with מה תצעק. But as the hymn stands here, it is corrupt. After ד we have two more stanzas containing אב גד, and the refrain which follows has twelve lines. Part of the same hymn is found in No. 253, 20, where this refrain has eight lines. These two stanzas are not found there. Their first line is את בני בכורי לא תענה (see Davidson, *JQR.*, New Series, I, p. 110), which, when compared with No. 253, 20, appears to be a later interpolation modelled on that hymn.

2 (fol. 2a). A hymn headed אחר, and beginning אמצו ויחזק לבבכם. It consists of two stanzas and a refrain, each having four rhyming lines. The first three lines in each stanza are in alphabetic order and we thus reach as far as ו. The fourth line is a biblical sentence.

3 (fol. 2b). A hymn headed אחר, and beginning אאמירם לי לאיומה. It consists of eight stanzas and a refrain, having four lines. The stanzas have no rhyme. The fourth line in every stanza is מצרימה, and is omitted by mistake in the fifth and seventh stanzas. The first three lines in every stanza begin with א and the letters after that א are in alphabetic order. ת is repeated three times. The refrain begins התיצבו וראו את ישועת אלהי עולם. See No. 253, 24.

4 (fol. 3b). A hymn headed אחר, and beginning אמנם בעבור יצעקו לך צורים. It consists of three stanzas, each having two rhyming lines, and a refrain of eight rhyming lines. The stanzas are in alphabetic order, but ג is omitted by oversight, and we reach as far as ד. The same as No. 253, 25, where ג is actually found. The refrain begins הים מפניהם.

5 (fol. 4b). A hymn beginning את לבב עמי מה תעבר (see Davidson, *JQR.*, New Series, I, p. 110). It consist of three stanzas, each having four rhyming lines and a refrain of two rhyming lines. The alternate lines of the stanzas are in alphabetic order, and we reach as far as ו. The refrain begins ויצעקו אל י"י בצר להם. See No. 253, 26.

6 (fol. 5a). A hymn beginning אומצו נמהרים ברדתם בים. It consists of four stanzas, each having two rhyming lines. The lines are in alphabetic order, and we reach as far as ח.

7 (fol. 6b). A hymn beginning אל בים סוס כרמה. It consists of two stanzas, each having fourteen(?) rhyming lines. The stanzas begin with א and ב, respectively, and it is possible the hymn contained twenty-two stanzas.

8 (fol. 6b). A long hymn headed שיר השירים דר׳ שמואל השלישי. (See below). A few hymns by this paiṭan, who flourished about 1000 C. E., are found in the Bodleian Library. See Neubauer and

Cowley, *Catalogue*, vol. II, 2729 4c, 5; 2848 13b ג. Comp. also J. Mann, *The Jews in Egypt and in Palestine under the Fatimid Caliphs*, I, p. 28. This hymn begins שיר השירים אסלסל בפצח רנני, and comprises forty stanzas, each having fifteen rhyming lines. The structure of these stanzas is very peculiar, the letters of the alphabet being woven in most ingeniously. The fourth, eighth, twelfth, and fifteenth lines in every stanza are biblical sentences, and do not count in the alphabetic scheme. The first, fifth, and ninth lines in every stanza begin with words or phrases from Canticles, while the thirteenth line begins with the word which concludes the twelfth line. The third, seventh, and eleventh lines begin with single words, in the proper order, from the following verses: Isaiah 30.29 (16 words); Exodus 15.1 (20 words); Numbers 21.17 (10 words); Deut. 31.22 (11 words); Judges 5.1 (8 words); Psalm 30.1 (5 words); Canticles 1.1 (4 words); 2 Chronicles 20.21 (18 words); Isaiah 5.1 (12 words); Psalm 98.1 (13 words). All these verses contain a verb or noun of שר (*he sang*), and all the words amount to 117, three for every stanza, except the last. When we disregard all these initial words, the lines are in alphabetic order, eleven letters being disposed of in every stanza (for the four biblical lines do not count). Two stanzas are necessary for the entire alphabet, and the arrangement is alternately direct and reverse. Thus stanzas 1 and 2 are in direct order, while 3 and 4 are in reverse order. In the first thirty-eight stanzas the alphabet is repeated nineteen times, ten times in direct order and nine in reverse order. The stanza before the last, if we apply to it the same rules as to the other stanzas, bears the acrostic שמואל הרביעי. This proves that he composed this hymn before he was promoted to the rank of 'Third'.

The following, which is the thirty-ninth stanza, will serve as an example of the structure, and will show the acrostic. I place an asterisk on the acrostic, a line above the words or phrases from Canticles, and a line under the words from Psalm 98.1.

1 כרמי שׂשיתו נשאר לו ועד

2 מידות חמש הידות תשיב לנסיכי להסעד

3 ימינו וידו בהדרותך ורוממותיך אועד

4 ואהללה שמך לעולם ועד

5 היושבת אמולה עד מתי תסעד

6 ליבוב חברים ערוב בעדה לכל (לבל read) תתמעד

7 וזרוע הודך גלה כסחתה להעד

8 ואנכי היודע ועד

9 ברח דודי ודמה דבר (comp. Pro. 7.15; read רבד) ערסי סועד

10 באהבים טוב נתעלסה כימי מועד

11 קדשו שכן כל בשר אליו צועד

12 י"י מלך עולם ועד

13 ועד עדי עולמים מלכותך ועד

14 יציץ נזר לחמי היות לאומים עד

15 י"י ימלוך לעולם ועד

The last stanza differs slightly in its structure: the initial words of the third, seventh, and eleventh lines, like those of the first, fifth, and ninth, are taken from Canticles. If this stanza forms part of this hymn, and there seems to be no reason to doubt this, despite the insignificant difference, it ought to continue the acrostic of the author's name. But the manuscript is corrupt in one or two places, and no definite conclusion can be arrived at. It reads:

1 לך בני טלאי נוערים בשועתם

2 מתאומי זוגות פורטי מקהלותם

3 לצבי בחלצך כארי תרון בתולה לעומתם

4 ולא יתנשו (read ינחשו) עוד מעל אדמתם

5 או לעפר וראם דמה והכריע עוקצי להלאותם

6 הביר קשת צר והרביץ גדיי במרעיתם

7 האילים בישרך דלם כדגים להרבותם

8 להציל ממות נפשם ולחיותם

9 על הוגים בלי להשבית צדק מבינותם

10 שוב הלבין אדומם כחמה להאיר גיהותם

11 עליהם תנניה כוכב זהרתם

12 ותשליך במצולות ים כל חטאתם

13 חטאתם נקה מהם והזהיר כלבנה דמותם

14 אויביהם יפלו תחתם כסיסרא ויבין לכלותם

15 מן השמים נלחמו הכוכבים ממסלותם

By applying the rules of the preceding stanzas, we get no results at first. Davidson, whose attention I drew to this codex, suggests to read כביר in-

stead of הביר (l.6), and by taking בנ of l. 1, ור of l. 5, and כ of l.6 (read כב׳ר), obtains בן מבורך בהושענא. The objection to this scheme is the word כביר which makes no sense, as we need a verb in l.6. Morever, a verb seems to be missing in ll. 1 and 2. Now if we supply some such word as חלץ at the beginning of l. 2, and retain הביר or any other word with initial ה, we get בחבורה בהושענא. The meaning of הביר seems to be to destroy, and may be Hifil of ברר (*purge*, hence *destroy*) or of בור (*make void*). Accordingly the last two stanzas bear the acrostic שמואל הרביעי בחבורה בהושענא.

The lines of the above hymn are not divided, and even the stanzas often lack dividing points. A few words are corrupt, but there can be no doubt about the structure. Some words are vocalized.

Then follows the remark ובעדה משביח שאון ימים. This hymn which is obviously the same as Zunz, p. 709, is not given here.

9 (fol. 37b). A hymn beginning יודע ועד וסומך כל וסועד. It has eleven short rhyming lines. The acrostic is יוסף.

10 (fol. 38a). A hymn headed פזמ׳ לחן ספורו לרבנו סהלאן ז״ל ימצא רחמים. A number of hymns by this paiṭan are found in the Bodleian Library. See Neubauer and Cowley, *Catalogue*, vol. II, 2712 10b; 2727 1p q; 2731 1; 2737 c 6; 2738 11. This hymn begins סעדתי יהב משלך, and has eight rhyming lines, the first five of which bear the acrostic סהלאן.

11 (*ibid.*). A hymn headed פזמ׳ אחר. It consists of some stanzas and a refrain. The refrain which is placed first has six short rhyming lines and begins כסיסרא בקישון. Each stanza contains four rhyming lines, the last of which is a sentence from the Bible. The first stanza begins סיסרא אפס ובאבדו שוש נשיש. The last word of every stanza is repeated at the beginning of the succeeding stanza. These initial words being disregarded, the stanzas are found to bear the alternate letters of the alphabet. We thus reach as far as מ. In the third stanza this arrangement seems to be disturbed, but it is obviously corrupt. The first two lines of that stanza are (הסוס) ירננו בגאון י״י אורו כי לא באו לעזרת י״י. We expect ה instead of י. There can, however, be no doubt that the correct reading is הועלו ירננו בגאון י״י אורו כי לא באו לעזרת י״י: *Those who sing of the glory of the Lord were set on high, while (the others) were cursed because they did not come to the aid of the Lord.* Comp. Judges 5.23. The third line in every stanza begins with ולעתיד לבוא. If this phrase is disregarded, the third lines have the acrostic שלמה יזכ[ה].

12 (fol. 40a). A hymn beginning מוליך לימין משה זרוע עוז. It

contains two stanzas, each having four rhyming lines. It is obviously the middle portion of a larger hymn, as the alternate lines of the stanzas have מנסע. The first line of the second stanza is slightly corrupt, and we should read בים רמה instead of רמה בים. The error is a biblical reminiscence.

13 (fol. 40b). A hymn beginning ים סוף בקע. Only four stanzas of this hymn are preserved in this codex, for we are at the end of the fourth fascicle, and the fifth is incomplete. Each stanza consists of three lines. The first two lines rhyme with each other, while the third of all stanzas have one and the same rhyme. The stanzas bear the acrostic יוסף א. (Is it al-Bardani?).

14 (fol. 41a). A hymn whose refrain began יה ועדי שגב. It consisted of twenty-five stanzas, each having three rhyming lines, the last of which was a sentence from Exodus 15. The first two lines bear the same letter of the alphabet and the first twenty-two stanzas repeat the entire alphabet twice. The lines of the remaining three stanzas bear the acrostic יוסף, ס and ף being repeated twice. The first six stanzas are missing. The seventh stanza begins זדו ינים וימכרים בקסמימו

15 (fol. 43a). A hymn headed ובכן ויושע י"י ביום ההוא וגו'. It consists of eight stanzas and a refrain. Each stanza has three rhyming lines. At the beginning of every stanza there are two words from Exodus 14.30 (that verse contains sixteen words). If these initial words are disregarded, the lines are in alphabetic order, ת being repeated three times. The third line of the second stanza should begin והמים instead of יה מים.

16 (44a). A hymn headed ובכן ויהי בשלח פרעה. It consists of four stanzas each having eight rhyming lines, and a refrain of nine rhyming lines. The refrain, which is placed first, begins תנין סוטה, while the first stanza begins בשלח און קובץ. Every stanza begins with בשלח. If this word is disregarded, the alternate lines are in alphabetic order, each letter being repeated twice. Two letters are disposed of in every stanza, and we reach as far as ח.

17 (fol. 45b). A hymn headed אחר פז'. It consists of seven stanzas, each having four rhyming lines, and a refrain of two rhyming lines. The refrain, which is placed first, begins ויהי בשלח פרעה את קהל כמהים, while the first stanza begins בשלח טיפש שבתי צופן פענחים. This hymn, though constructed on a slightly different model, is a kind of complement to the preceding. Each stanza begins with בשלח, and if this word is disregarded, the lines are in alphabetic order, each letter being repeated twice. We begin with ט and end with ת. It

is possible to regard the stanzas of the preceding hymn as having four lines each, the rhymes in the middle of the lines being immaterial. There are also unnecessary rhymes in the middle of the lines of this hymn.

18 (fol. 47b). A hymn headed אחר, and beginning אמונת ראשונים. It consists of two stanzas, each having eight rhyming lines, and a refrain of seven rhyming lines. The first stanza and the refrain are the same as No. 253, 23, but this copy has a few errors which should be corrected in accordance with that codex.

19 (48a). A hymn headed אחר לחן הנה מטתו, and beginning קיהלו גדודים ואיחרו רוכבם. It consists of one stanza of four rhyming lines. As the lines bear קרשת it is to be assumed that this stanza is the end of a larger hymn which contained the entire alphabet.

20 (fol. 48b). A hymn headed לחן אותות פז'. It consists of a stanza of four rhyming lines and a refrain of eight short rhyming lines. The refrain which is placed first begins נשאו עינם, while the stanza begins תפילת משה איש האלהים. The first three lines begin with ת, while the fourth is ותעל שועתם אל האלהים (Exodus 2.23). We may thus assume that this stanza is part of a hymn which contained the entire alphabet repeated three times. It consisted of twenty-two stanzas, each having four rhyming lines, the last of which was a biblical sentence. This stanza may be the first or the last.

The last line of this codex is ובכן ויושע י"י ביום ה[הוא].

Forty-eight paper leaves, measuring $5\frac{3}{8}\times3\frac{7}{8}$ ins. (=13.7×9.8 cm.). Number of lines on each page ranges from twelve to thirteen. Bold square character.

The leaves form five fascicles which are fastened together by a string. The first four fascicles have ten leaves each, while the fifth has eight, as the outer sheet (two leaves) is missing. Each fascicle is numbered. Our fragment begins with the third fascicle of the codex, and is marked ג. The successive fascicles are marked ד', ה', ו', respectively. The fifth fascicle, whose outer sheet is missing, naturally bears no mark. [Adler.]

## 253

Part of a collection of liturgic poems, probably for Passover or שבת בשלח and שבת יתרו. Some hymns of this codex are found in the one marked No. 252.

1 (fol. 1a). A hymn which probably had nine regular stanzas and three refrains. Each stanza and refrain consists of three rhyming

lines. The first two lines of the stanzas are in alphabetic order, two letters being disposed of in every stanza, while the third line is a verse, or part threeof, from בשלח. Fol. 1a begins with the last line of the second stanza which is ויסב אלהים את העם. The third stanza is השבע בהשביע יוסף והעליתם את עצמותי בכוסף ויקח משה את עצמות יוסף קרשת are not represented here. The refrain comes after every third stanza, and begins with the word which concludes the preceding stanza.

2 (fol. 1b). A hymn beginning אשורר שיר במחניי. It consists of six stanzas, and two refrains. Each stanza and refrain contains three rhyming lines. The stanzas are in alphabetic order, and we reach as far as ו. The last lines are sentences from בשלח. The refrains which are placed after every third stanza begin with כהושעת and end with קדוש.

3 (fol. 2a). A hymn beginning אז בנוף בארץ מנורותינו. It consists of six stanzas, each having three rhyming lines. The first two lines of every stanza are in alphabetic order, each letter being repeated twice. The third line is a biblical verse. We reach as far as ו. After every third stanza the refrain כהושעת of the preceding hymn is repeated.

4 (fol. 3a). A hymn headed אופן, and beginning אלהי הרוחות לכל בשר· בים שתה בור טפסר. It consists of six stanzas and a refrain, each having three rhyming lines. The lines are in alphabetic order, and we reach as far as צ. The refrain which begins חיות יחד יחדרו מיוחד is repeated after every third stanza.

5 (fol. 3b). A hymn beginning (read מרכבות) אופני מרכבה. Its structure is indentical with that of preceding hymns. Its refrain begins בריצתם נמהרים.

6 (*ibid.*). A hymn of thirteen short rhyming lines beginning אין אל בלעדו גיבה דוק לבדו. With a few exceptions, the words are in alphabetic order; the alphabet, except נ which must have been omitted by the scribe through oversight, is completed in ten lines. The eleventh and twelfth lines bear the acrostic שלמה (שוררים לכבודו מלא כל הארץ כבודו).

7 (fol. 4a). A hymn beginning אראלים שוררו במפלת זרים. It consists of three stanzas, each having four rhyming lines. The first three lines are divided into two hemistichs which are in alphabetic order. Thus six letters of the alphabet are disposed of in every stanza. The fourth lines are verses from Ps. 136. We reach as far as צ.

8 (4b). A hymn headed מאורות, and beginning קדושים כראו בעיניהם. It consists of two stanzas, each having four rhyming lines.

The alternate lines begin with קרשת, and this hymn, though of a different structure, completes the alphabet of the preceding.

9 (*ibid.*). A hymn headed אמת, and beginning ויושע אשל נטעם. It consists of seven stanzas, each having six lines. Each stanza is divided into two parts: one part having four rhyming lines, and the other having two rhyming lines. The second words of the first three lines are in alphabetic order, ת not being represented. The fourth lines are verses form Judges 5. The second parts bear the acrostic שלמה חזק. The last word of the first part is repeated at the beginning of the second; but this word is disregarded in the acrostic. The seven stanzas begin ויושע, עזי, תהומות, וברוח, מי כמכה, שמעו, and תביאמו, respectively (Exodus 15). See the following hymn.

10 (6a). A hymn headed אמת אחרת, and beginning ויושע אהוביו אל. It consists of seven stanzas which begin with ויושע, עזי, תהומות, וברוח אפיך, מי כמכה, שמעו, and תביאמו (Exodus 15), like the preceding hymn which it resembles in structure. Each stanza is divided into two parts: the first part consists of four rhyming lines, while the second has two rhyming lines. The first three lines of every stanza are in alphabetic order, the above-mentioned opening words being disregarded. The fourth line is a verse or phrase from Exodus 15. The second parts in the first six stanzas bear the acrostic שולימן (probably indentical with שלמה of the preceding hymn). The second part of the last stanza begins with ת, thus completing the alphabet.

11 (fol. 7a). A hymn headed אמת אחרת, and beginning אומצך שרו נותני דם על מזוזות. It consists of seven stanzas, each having four rhyming lines. The first three lines in every stanza are in alphabetic order, the fourth line being a verse from II Samuel 22. ש and ת are not represented, as the third line of the seventh stanza begins with מנדיל.

12 (fol. 8a). A hymn headed אמה, and beginning אתה אזרת בגבורה. It consists of three stanzas and three refrains. Each stanza has four rhyming lines and is in alphabetic order. The refrains begin with שירה ראשונה, שירה שניה, and שירה שלישית, respectively; the first and the third refrains contain four rhyming lines each, while the second has four lines. We reach as far as ג. In the last line of the third refrain we ought to read מגיד אחרית מראשית, instead of מראשית אחרית.

13 (fol. 8b). A hymn headed ועל שפת הים וגו', and beginning אותותיך ומופתי ניסיך. It consists of a stanza having four rhyming lines in alphabetic order and a refrain of twelve rhyming lines bearing

the acrostic יוסף אלברדאני. (See Neubauer and Cowley, *Catalogue*, vol. II, 2705 3; 2712 21c; 2730 6g; 2738 11; 2828 9d).

14 (fol. 9a). A hymn headed י"י מלכנו, and beginning איה המעלם מים. It consists of a stanza having four rhyming lines and a refrain of twenty-one rhyming lines. The first eight lines of the refrain bear the acrostic יושף (two lines being devoted to each letter, ש and פ being actually repeated twice), and the following seven lines have אלברדאני.

15 (fol. 10a). A hymn beginning אומץ תנין גדול נמלח. Three stanzas, each having four rhyming lines in alphabetic order, reach as far as ל, and are followed by a number of biblical verses. Then comes a stanza of four rhyming lines which does not count in the alphabetic order. After the heading מגן the alphabetic order is resumed. In twelve rhyming lines the letters מנסעפצ are repeated twice. The alphabetic arrangement is once more interrupted by biblical verses and a stanza of four rhyming lines. After the heading מחיה follow twelve rhyming lines which complete the alphabet, each letter being repeated twice. The first eight lines contain besides קר the acrostic יושף in a peculiar way: between the first and second ק there are יו and between the first and second ר there are שף. Biblical verses follow once more.

16 (fol. 12a). A hymn headed יום ששה עשר בניסן להתרוממה. It contains four stanzas unequal in the number of their lines.

17 (12b). A prayer beginning בעת אשר נאמר עת צרה היא. It contains six stanzas unequal in the number of their lines.

18 (fol. 13a). A hymn headed אמנם שלש כתות נחלקו עמו. It consists of four stanzas and a refrain. Every stanza contains four rhyming lines. The first three lines are in alphabetic order, while the third is a verse from Exodus 14. We thus reach as far as ל. All stanzas except the first begin with כיתה and a number which do not count in the alphabetic order. The refrain contains six rhyming lines.

19 (14a). A hymn beginning אתה שרתה בעני עמך ודכים. It is obviously incomplete. For it seems that every stanza contained four rhyming lines, and two letters of the alphabet were disposed of in every stanza. Thus in the first stanza א and ב are represented, two lines being devoted to each letter. Then follows a refrain of four rhyming lines. After the refrain come two stanzas which contain עסנמ. These stanzas are followed by another refrain of four rhyming lines.

20 (fol. 14b). A hymn beginning את בני בכורי אנהניהו (see Davidson, *JQR.*, New Series, I, p. 110). In its present form this hymn is fragmentary, although no leaves are missing. It was probably abridged before it was incorporated in the ritual. There is sufficient reason to

assume that it originally consisted of at least eleven stanzas and a similar number of refrains. Each stanza contained four rhyming lines, while each refrain contained eight rhyming lines. In the stanza the alternate lines were in alphabetic order, two letters being disposed of in every stanza. The fourth line was a biblical verse or part thereof. In this codex two stanzas and three refrains are preserved, two refrains following each other without a stanza between them. We thus only reach as far as ד. Every refrain begins with מה תצעק. The second stanza is the same as that of No. 252,1, [לכן לא] תקום פעמים צרה, and the refrain which follows that stanza in that codex is identical with the one which is placed after stanza 1 of this codex. The refrain מה תצעק יקותיאל (which is shorter than that of codex No. 252) is placed here after the second stanza and is followed by another beginning מה תצעק בעד עמי. This is the end of fol. 15b.

21. A strip of paper is inserted here, and its writing is sidewise. Recto has a hymn beginning איבי נחל עדניי. It contains three stanzas and a refrain, each having three rhyming lines. The first two lines of every stanza are in alphabetic order, each letter being repeated twice, while the third line is a verse, or part thereof, from Exodus 14 and 15.

Verso has only one line אמונת ראש' לחן אנין חולה.

22 (fol. 16a). A hymn beginning ארור אשר לבו מקשה. It consists of three stanzas, each having four rhyming lines. The alternate lines are in alphabetic order, and we thus reach as far as ו.

The words איבי וגו' are placed after this hymn. This evidently refers to 21.

23 (*ibid.*). A hymn beginning אמונת ראשונים. It has a stanza and a refrain, and is identical with that of codex No. 252, 18. Some of the lines of that codex are corrupt, and should be corrected in accordance with this codex.

24 (fol. 16b). A hymn beginning אאמירם לי לאיומה. The same as codex 252, 3. But we only reach as far as ט which is followed by the refrain התיצבו וראו את ישועת אלהי עולם.

25 (fol. 17a). A hymn beginning אמנם בעבור יצעקו לך צורים. The same as No. 252, 4. But the present copy is more accurate, for in that copy ג is missing.

26 (fol. 17b). A hymn headed ויצעקו אל י"י וגו', and beginning את לבב עמי מה תשבר (see Davidson, *JQR.*, New Series, I, p. 110). Identical with No. 252, 5. It is no doubt fragmentary. In that codex we reach as far as ו, while here we have one more stanza containing

מ and נ. The letters between ו and מ and the remainder of the alphabet after נ are missing also in this codex. There is also a refrain beginning מיד צר אושיעהו and containing twelve rhyming lines.

27 (fol. 18b). A hymn headed ובכן ויאמר הנני ממטיר, and beginning נכוחה (?תמוד) מידה במידה תמיד. On the two sides of the heading there is, written by another hand, לחן וארא לאב אשר אתה. It is fragmentary, and probably consisted of eleven stanzas. We have two stanzas and a refrain. Each stanza has four rhyming lines. The alternate lines are in alphabetic order, and we have מנסע. Then follows a refrain of six rhyming lines.

28 (fol. 19a). A hymn headed ליוסף מני פנה, and beginning אדון דברו לא שינה. The heading may mean that the author was a certain Joseph, or that the melody is the same as a hymn beginning יוסף מני פנה, ל standing for לחן. We have here a stanza of four rhyming lines and a refrain of eight short rhyming lines. The alternate lines of the stanza are in alphabetic order. We only have א and ב.

29 (*ibid.*). A hymn beginning אמונת רועינו לא נחסר. It consists of two stanzas and a refrain. Each stanza has three rhyming lines. The first two lines are in alphabetic order, while the third is a biblical verse. We thus reach as far as ד. The refrain has six rhyming lines.

30 (fol. 19b). A hymn headed ובכן עד אנה ינאצוני, and beginning מתוקים חינך אשר מאמרו נעשה. There is one stanza here which contains four rhyming lines. The alternate lines are in alphabetic order, and we have here מנ (unless the paiṭan merely refers to the Manna). It is followed by a refrain of six rhyming lines.

31 (*ibid.*). A hymn headed אומן אומן מה תצעק. It contains eighteen rhyming lines.

32 (fol. 20b). A hymn headed ראו כי י"י נתן לכם השבת, and beginning אשרי שומר שבת. It consists of thirty-two lines which are in alphabetic order and end with שבת.

33 (fol. 21a). A composition in rhymed prose on Sabbath. It begins יום מנוחה ליעף ונם מרגוע ליגע.

34 (fol. 21b). A short composition headed אופן, and beginning למול שלשה דברים אלה.

35 (fol. 22a). A hymn headed שילשול וישמע יתרו, and beginning ויהי שומע קרוב ורחוק חונה. It contains eight rhyming lines. If we disregard the first word (ויהי), we get the acrostic שלמה חזן in the first seven lines. The last line is Proverbs 1.5.

36 (*ibid.*). A hymn headed יוצר, and beginning איזון שמעך בהידורו. It probably consisted of eleven stanzas and a refrain, each containing

three rhyming lines. The first two lines in every stanza are in alphabetic order, two letters being disposed of in every stanza, while the third line is a sentence or phrase from Exodus 18. The refrain was placed after every third stanza. This codex has five complete stanzas and a refrain, as well as the first line of the sixth stanza which is כבולים בסבל מעניי. As the verses of Exodus 18 are given in order, there is no doubt that the third line of the sixth stanza was כי הוציא י"י.

Twenty-two paper leaves, forming one fascicle which is tied together by a string. Size $5\frac{3}{8}\times3\frac{3}{4}$ ins. (=13.7×9.5 cm.). Number of lines on each page ranges from twelve to fourteen. Oriental square character with a tendency to cursiveness. [Adler.]

## 254

Part of a piyyuṭ based on Canticles and probably read on Passover. The first legible stanza begins לקדוש שיר דברו במועד זה. Each stanza begins with the last word of the preceding.

Two paper leaves, measuring $5\frac{3}{4}\times4\frac{1}{16}$ ins. (=14.6×10.3 cm.). Number of lines ranges from thirteen to fourteen to a page. Oriental cursive character. [U. P.]

## 255

Part of Ibn Gebirol's *Azharot*.

Recto contains the last sixteen lines of the positive precepts, beginning with ובזה ירפא טמא מת או נספה. The bottom of the page has תם. Verso is headed מצות לא תעשה, and covers the first seventeen lines (till וגור מלהבה להביא תועבה).

Instead of ויאחר this fragment has ויחר (ninth line from the end of positive precepts).

One paper leaf, badly damaged and mutilated, measuring $8\frac{3}{4}\times$ 6 ins. (=22×15.3 cm.). There are sixteen lines to a page (two lines of verso contain each two lines of the text). Square character with a slight tendency to cursiveness.

This leaf probably belongs to the same codex as No. 256. The writing and the method, as well as the appearance of the paper, seem to be identical, though this fragment contains less lines to a page. [Lederer.]

## 256

Part of Ibn Gebirol's *Azharot*.

Fol. 1a begins with לא תקח שוחד (instead of ולא of the printed

edition; stanza 28 of the negative precepts), and fol. 2b ends with בך ערות דברים (stanza 65).

There are a number of variants. Thus ולא תתן instead of ולא תרוץ (stanza 32); לחמדה for לצדק (stanza 60); הפעה for הפאה (stanza 65). The order of the stanzas differs in some cases from that of the printed editions.

The short lines of each stanza are divided, two on each line of the manuscript. The first line of each stanza is marked by three dots ( ׃ ). Thirty-eight stanzas have been preserved (9 on fol. 1a; $9\frac{1}{2}$ on 1b; $9\frac{1}{2}$ on 2a; 10 on 2b).

Two paper leaves, forming the inner sheet of a fascicle, measuring $8\frac{1}{2}\times6\frac{1}{8}$ ins. (=21.6×15.5 cm.). Number of lines ranges from eighteen to twenty to a page. Square character with a slight tendency to cursiveness. This fragment perhaps belongs to the same codex as No. 255. [Amram.]

## 257

Part of Ibn Gebirol's *Azharot*.

Recto begins with ולא יאכל פנימית בזדון ותרמית (stanza 111 of the negative precepts), and verso ends with ומכה ומקלל (stanza 131).

The lines of each stanza are divided into hemistichs, a stanza occupying two lines of the manuscript. Hence twenty-two stanzas have been preserved.

The order of the stanzas is different from that of the printed editions.

There are some important variants, as וחילך לא for ועלך לא יבול יבול (stanza 122).

One paper leaf, slightly damaged, measuring $8\frac{13}{16}\times5\frac{3}{4}$ ins. (=22.3 ×14.6 cm.). There are twenty-two lines to a page. Oriental cursive character, with vowel-points. [Amram.]

## 258

Part of a piyyuṭ on the laws of Tabernacles, modelled after Ibn Gebirol's *Azharot* for Pentecost. Each stanza consists of four short lines, the first three of which rhyme with one another, while the fourth of all stanzas rhymes in רִים. Each line begins with one short syllable followed by five long ones. The following stanza may be taken as an example of the style:

ואתרוג הוא נוטלו  לבדו בשמאלו
והלולב סובלו  בימין גם ירים

It cannot be ascertained whether it ever formed part of the liturgy of the synagogue.

Two paper leaves, badly damaged and faded, measuring $7\frac{1}{2}\times5\frac{1}{2}$ ins. (=19×14 cm.). There are fourteen lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 259

Part of a collection of liturgic poems for Pentecost.

1 (fol. 1a). A hymn which probably had twelve stanzas, each having four rhyming lines. It was based on the ten commandments, and was obviously composed for Tabernacles. Each of the first ten stanzas ends with a commandment, the fourth line beginning with בד' (=ברבור) followed by a number. The last two stanzas describe the giving of the Law at mount Sinai. This page begins with the third line of the eighth stanza which is דודי עת קול קרא החתית רודפי לזנוב. בדב' שמ' לא תנגב.

2 (*ibid.*). A hymn headed והאופנים, and beginning דודי שימעני מאתים ושמנה בספירה. It contains two stanzas, having five and four rhyming lines, respectively. Both end with biblical verses.

3 (fol. 1b). A hymn headed זולת, and beginning מי זאת אשר הילללה רוכב שמים. It consists of eight stanzas, each having four rhyming lines. The second words in the first three lines (in some cases two words which may be joined by a *maḳḳef* are regarded as one) are in alphabetic order. The last line of every stanza except the last is a sentence from Psalm 29 beginning with קול. The last stanza has ת and, perhaps, הלו[י].

4 (fol. 2a). A hymn headed על שפת, and beginning מים אדירים אז בקע לנזרה. It consists of three stanzas, each having four rhyming lines. The second words and in some cases also the third words bear the acrostic אלעזר בירבי קליר.

5 (fol. 2b). A hymn headed קדו' מתן תורה דר' פינחס הכהן, and beginning שיר השי' אידרתי לאל מציץ מחרכו. It consists of five stanzas, each having four rhyming lines. Every line begins with a word from Cant. 1. The second words in the first three lines are in alphabetic order. The third line is a sentence from Prov. 8, except in the last two stanzas. In the fourth stanza we reach as far as ל. The remaining stanza is not in the alphabetic scheme. A hymn by this paiṭan is found in the Bodleian Library. See Neubauer and Cowley, *Catalogue*, 2714 8f.

Two parchment leaves, measuring $4\frac{15}{16}\times5\frac{1}{2}$ ins. (=12.5×14 cm.). Number of lines on each page ranges from fourteen to sixteen. Oriental square character. [Adler.]

## 260

Part of a collection of piyyuṭim for Pentecost.

Recto begins with the latter part of a piyyuṭ which seems to be based on the Ten Commandments. This is followed by another headed אחרת, which begins with אחוזי בסין חרדה, and is preserved in its entirety. It consists of twelve stanzas arranged alphabetically. Each stanza has three lines, the first two of which rhyme with one another, while the third line is קול י"י בכח, or קול י"י בהדר alternately. Two letters of the alphabet are disposed of in each stanza. The letters ש and ת are repeated twice. Verso ends with the first line of a piyyuṭ headed אחר למנוח(?), which begins אצלצלה בקרב עם.

One paper leaf, damaged and faded, measuring $7\frac{1}{2}\times5\frac{1}{4}$ ins. (=19 ×13.3 cm.). Recto has nineteen lines, while verso has eighteen. Square character with a tendency to cursiveness. [Amram.]

## 261

Part of a collection of piyyuṭim for Pentecost.

Two paper leaves, badly torn and faded, measuring $6\frac{5}{16}\times5\frac{1}{4}$ ins. (=16.1×13.3 cm.). Number of lines ranges from seventeen to eighteen to a page. Square character with a slight tendency to cursiveness; vocalized. [Amram.]

## 262

Fragment of a poem, in Jewish-Arabic, enumerating the 613 precepts (*Azharot*). The poem was probably divided into twenty-two sections, each having one of the letters of the alphabet as a rhyme. Some leaves are missing between fol. 1b and fol. 2a. Each line contains a full verse, that is to say, two hemistichs. All the verses on fol. 1 rhyme in ל, while those on fol. 2 have ם as rhyme. This seems to point to the supposition stated above that the author went through the entire alphabet in this way.

The number of verses devoted to a precept is not always the same; but the majority of precepts are disposed of in one verse each. The gist of each precept is given in Hebrew on the right-hand margin. Our fragment contains thirty-three precepts, which are as follows:

Fol. 1a: ראשית הנז; מעשר בהמה; וקידוש בכורות; נדר והקדש; נטע רבעים; וידוי מעשר; מקרא בכורים; ברכות וקללות; שמחת בית הש'; ניסוך המים; עריות להפריש.

Fol. 1b: נדה להרחיק; [חלי]צה ו[יב]ום; ספר כריתות.

Fol. 2a: הניצים יחד; כלי גבר; ושמלת אשה; והקרבת גירי צדק; אכילת נבילות: זריקת הדם.

Fol. 2b: הקטר חלבים; לשרף באש; חרם; חלה; לעשות פסח שיני שבירת העצמים; יציקת ש[מן] ה[מ]ש'; . . . מעשה יום כפורים; לקום מפני שיבה; להדר פני ז[קן]; הזהרת הולך רכיל; ולעמד על דם.

The metre of this poem is Wafir, and a good many of the lines will have to be emended accordingly.

In the language as well as in the orthography there is an attempt to imitate classical Arabic. Nevertheless there are such spellings as עלא = على, and להו = له.

Some of the words are vocalized, the Tiberian system, as a rule, being used. The pronunciation, however, indicated by the vowels, is not classical, and in many cases the scribe displays ignorance of elementary rules of Arabic grammar. Thus he has: בארץ אלקדס פי דאת אלטלאל. Systematically a *dagesh lene* is used in בגד כת. A short slanting line above the letter is used to indicate ث; خ; ذ; غ; ظ; ف (to differentiate it from פ); while ض is represented by צ. ش is usually written ש. In some cases a *dagesh forte* is written for a *Tashdid*. Thus אלעמאת = العمات.

Two parchment leaves, measuring $6\frac{11}{16} \times 7\frac{1}{2}$ ins. (=17×18.4 cm.). Number of lines on each page of fol. 1 is sixteen, while fol. 2 has seventeen lines on each page. Ordinary square character. [Adler.]

## 263

Fragment of a poem, in Jewish-Arabic, enumerating the 613 precepts (*Azharot*). It seems that this poem was constructed in the same way as No. 262. It was divided into twenty-two sections, each having one of the letters of the alphabet as a rhyme. The writing of this fragment is continuous, and when a verse ends in the middle of the line, the following verse begins on the same line. A colon marks the end of a verse. The way the fragment is folded all verses on fol. 1 rhyme in ג, while those in fol. 2 have ר as rhyme. It thus appears that the author adopted the reverse order of the alphabet known as תשרק. But there is sufficient reason to doubt whether we have here the original folding. The passages are not continuous, and whichever

way we fold the sheet, some leaves are missing in the middle. Fol. 2, however, gives, for the most part, a description of the building of the Tabernacle and the making of the holy vessels, while fol. 1 contains numerous levitical precepts. It is natural to assume that the author dealt first with Exodus and then with Leviticus, and it is thus better to refold the sheet.

The fragment is badly damaged and a few lines are torn off. It is thus impossible to state with certainty how many precepts it contains. Moreover there is no indication when a precept begins, and it is hard to ascertain the method of the author's enumeration.

The metre of this poem is Khafif, but in many cases emendations will be necessary in order to make the lines agree with this metre.

Though the scansion requires the words to be read in classical fashion in the majority of cases, the orthography is vulgar or rather phonetic. Sometimes ל of the definite article, when it is to be assimilated with the following letter, is entirely omitted. Thus אניראן = النيران, ו and י are often used to represent short *u* and *i*, respectively, as, for instance, יוכרגו = يخرج ; עושר = عشر ; בולי = بلى (metre demands the reading *bula*); אינא = انا ; פאידא = فاذا. As a rule no diacritical marks are used. Only ظ is a few times represented by ט, and ض by צ. One word is vocalized in a peculiar way, and doubtless represents the vulgar Arabic pronunciation in Tiberian vowels. It is אלגֶאיר = الجار (the vocalization would suggest الجائر).

The following line may be given as a specimen of the metre:

אן בנת מן בנאת הרון אנתא חרקת פי תוקד אניראן

ان بغت من بنات هرون انثى حرقت فى توقد النيران

Two parchment leaves, measuring $6\frac{1}{8}\times5\frac{1}{2}$ ins. (=15.5×14 cm.). Number of lines on each page of fol. 1 is nineteen, while fol. 2 has eighteen lines on each page. Oriental square character with a tendency to cursiveness. [Friedenwald.]

## 264

Part of a collection of dirges for the ninth of Ab.

1 (recto, l.1) The latter part of a dirge in alphabetic order. This fragment begins with the middle of ע. Each stanza consists of several short lines, all of which, except the last, rhyme with one another, while all the last lines rhyme in כו.

2 (*ibid.*, l. 15). A dirge, beginning כה עשו אבותיכם, in the reverse order of the alphabet. The refrain precedes the stanzas. Each stanza begins with למי, which is not counted in the acrostic scheme. Each stanza has several short lines, all of which, except the last, rhyme with one another, while all the last lines rhyme in כֶּם. The ת stanza begins למי תימתי אור כשדי. At the end of verso we reach to the end of the letter כ.

A piece of parchment, damaged, measuring $7\frac{7}{8}\times5\frac{3}{4}$ ins. (=20 ×14.6 cm.). There are twenty-one lines to a page. Square character. [Sulzberger.]

## 265

Part of a collection of piyyuṭim, probably for the tenth of Tebeth.

1 (fol. 1a, l.6). A Ḳinah beginning אז בעזבי מקרא דת (Luzzatto, *Maḥzor Roma*, I, 74, and other places marked by Davidson) and consisting of six stanzas. Each stanza has four rhyming lines in alphabetic order. ש and ת are repeated twice.

2 (fol. 3a, l.1). A Ḳinah beginning אפפוני צרות.

Four paper leaves, faded in many places, forming a small fascicle. Size $4\times2\frac{7}{8}$ ins. (=10.1×7.3 cm.). Number of lines ranges from nine to ten to a page. Square character with a slight tendency to cursiveness; vocalized inaccurately. [Amram.]

## 266

Part of a collection of Ḳinot for the Ninth of Ab.

This fragment has also, in its entirety, an alphabetic Ḳinah headed על זאת אספדה ונו'(?), and beginning אבכה במר נפש ואקוננה. It describes the martyrdom of the Tannaim, like the famous Ḳinah ארזי הלבנון. It consists of ten stanzas, each having four rhyming lines. In the first eight stanzas two letters of the alphabet are disposed of in each stanza, some letters being repeated twice. In the last two stanzas all the lines, except the fourth, are in alphabetic order. After some stanzas there is the word אילילה which seems to be the part of a refrain.

Two paper leaves, damaged and faded, forming the inner sheet of a fascicle. Size $5\frac{1}{8}\times3\frac{11}{16}$ ins. (=13.×9.4 cm.). Number of lines ranges from twelve to fifteen. Square character with a strong tendency to cursiveness. The writing on fol. 2 is larger than that on fol. 1, but the leaves are continuous and by the same hand. [Amram.]

## 267

Probably part of a collection of Ḳinot for the Ninth of Ab.

Fol. 1a has ten lines in a large square hand with a tendency to cursiveness. It seems to be the middle portion of a Ḳinah, and the poet attributes the following words to Jeremiah: איך תקראוני כהן ... מלכהן כהן יערוך קרבנות ואני עורך קינות. Fol. 1b, which has thirteen lines, and 2a, which has six lines, the lower half being blank, are in cursive character, but the writing is faded. The few phrases that are still legible would lead one to assume that this, too, is part of a Ḳinah. Fol. 2b is blank.

Two paper leaves, damaged and faded, measuring $5\frac{1}{8}\times3\frac{5}{8}$ ins. (=13×9.2 cm.). [Amram.]

## 268

Part of a collection of Ḳinot for the Ninth of Ab.

Fol. 1 has the middle portion of a Ḳinah which consisted of at least twenty-two stanzas in alphabetic order. Each stanza has four short lines, the first three of which rhyme with one another, while all the fourth lines have a running rhyme עָה. Fol. 1a begins with the middle of the ב stanza, which is followed by גלי ים אפפוה, and fol. 1b ends with the ט stanza. Fol. 2 seems to have a Ḳinah based on Lamentations.

Two paper leaves, torn and faded, measuring $4\frac{3}{4}\times3\frac{3}{4}$ ins. (=12 ×8.5 cm.). Number of lines preserved ranges from eight to ten. Bold square character; some of the words are vocalized. [Amram.]

## 269

Part of a collection of Ḳinot.

Fol. 1 has an alphabetic Ḳinah for the Eighteen Benedictions, headed שבעה איכה, and beginning איכה אבן מעמסה. It consists of seven stanzas (hence the title), with a refrain. Each stanza had six short rhyming lines, three of which are alternately in alphabetic order. The last stanza disposes of the last four letters of the alphabet. The refrain has four rhyming lines.

Two paper leaves, the second of which is blank, measuring $6\frac{1}{8}\times 4\frac{9}{16}$ ins. (=15.5×11.5 cm.). There are seventeen lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 270

Part of a collection of Ḳinot.

Fol. 1b and 2a have some Ḳinot, one of which seems to have the refrain על זאת אספדה ואילילה. Fol. 1a and 2b have been straightened out to form one page, and have some illegible words in Arabic characters.

Two paper leaves, badly damaged, measuring $3\frac{1}{2}\times2\frac{3}{4}$ ins. (=8.8 ×7 cm.). Number of lines ranges from ten to eleven to a page. Oriental cursive hand. [Amram.]

## 271

Part of a collection of piyyuṭim for fast-days.

1 (fol. 1, l.1). A piyyuṭ for the fast of Gedaliah. It consisted of at least twenty-two stanzas in alphabetic order, each having four rhyming lines. The first two lines of every stanza repeat a letter of the alphabet, while the remaining lines are prefaced by בצ' הש' (=בצום השביעי), and may have been constructed on another scheme. Fol. 1a begins with the second half of the ב stanza, and 1b ends with the first half of the ו. The third lines of the four stanzas spell out למהר (ה)למ[ש]?), which could hardly be accidental. One of the Eighteen Benedictions is put after every stanza. Some leaves are missing between fol. 1b and 2a.

2 (fol. 2a, 1.1). A piyyuṭ consisting of more than twenty-two stanzas in alphabetic order, together with an acrostic of the author's name. Each stanza has two rhyming lines, both beginning with the same letter of the alphabet. Fol. 2a begins with the ע stanza, and the alphabet is completed on 2b. This is followed by a stanza beginning with י, which seems to be part of the author's name.

Two paper leaves, damaged, forming the outer sheet of a fascicle. Size $7\frac{3}{8}\times4\frac{5}{8}$ ins. (=18.7×11.7 cm.). There are eleven lines to a page. Bold square character with a tendency to cursiveness. Sporadic vocalization in the Babylonian system. [Amram.]

## 272

Part of a prayer, to be inserted on fast-days in the Eighteen Benedictions, similar to עננו of the Ashkenazic ritual, but more elaborate.

Recto has been vocalized by a later hand.

One paper leaf, badly damaged, measuring $6\frac{7}{8}\times5\frac{1}{4}$ ins. (=17.4× 13.3 cm.). Recto has fifteen lines, while verso has seven, the lower

half being blank. Square character with a strong tendency to cursiveness. [Amram.]

## 273

Part of a collection of liturgic poems for mourners.

1 (fol. 1a). A prayer beginning אי"ם י"י בזממו מי יפר. It consists of seven stanzas, each having four rhyming lines. The stanzas are in alphabetic order, and we reach as far as ז.

2 (*ibid.*). A prayer headed ברכת מזון לאבל, and beginning אדם נוצר מעפר. It consists of six stanzas, each having four rhyming lines. The lines are in alphabetic order, ש and ת being repeated. The first stanza, however, is incomplete, ג and ד having been erroneously omitted.

3 (fol. 1b). A prayer beginning אדון גלה אור עולם. It consists of two stanzas, each having four rhyming lines. The lines bear the acrostic אלעזר חזק.

4 (*ibid.*). A prayer headed אחרת, and beginning אברך לאל באמת. It consists of six stanzas, each having four rhyming lines. The lines are in alphabetic order, ש and ת being repeated.

5 (fol. 2a). A hymn headed משה מת, and beginning יצורי שמיו וטפסרי מעוניו. It consists of four stanzas, each having four rhyming lines. The stanzas bear the acrostic יצחק.

6 (*ibid.*). A hymn headed מחלה and beginning מלאכי מרום כעין הבדולח. It consists of two stanzas, each having four rhyming lines. The stanzas begin with מ and א, perhaps part of מאיר.

7 (fol. 2b). A hymn headed מחלה, and beginning אזכיר אתכם אנשי תום. It consists of six stanzas, each having three rhyming lines. The lines of the first stanza bear the acrostic אני, while the following four stanzas bear the acrostic מאיר.

8 (*ibid.*). A dirge headed שאו קינה על בני אדם. או אחרית כל הנשמה, and beginning עשו מספד שאו קינה. Four stanzas, each having four rhyming lines, and part of the fifth are preserved here. The third line of the second stanza is corrupt, and is corrected on the margin.

Two parchment leaves, measuring $6\frac{7}{8}\times4\frac{9}{16}$ ins. ($=17.4\times11.5$ cm.). Number of lines on each page ranges from twenty-one to twenty-two. Oriental square character with a tendency to cursiveness. [Adler.]

## 274

It seems to contain fragments of piyyuṭim or dirges.

The last two lines of fol. 2b read: חזק לרבי יאשיה החזן ראש הפרק ת'נ'צ'ב'ה'. See Mann's *Jews of Egypt*, II, 101.

Two paper leaves, badly damaged, measuring $5\frac{3}{8} \times 3\frac{1}{2}$ ins. (=13.7 ×8.8 cm.). Number of lines ranges from twelve to fourteen to a page. Large square character with a tendency to cursiveness. Fol. 1a is vocalized. [Amram.]

## 275

A collection of liturgic poems.

Fol. 1 is headed בשם י"י נעשה ובצלו נחסה שבחות.

1 (fol. 1a). A long hymn having twenty-three stanzas. Each stanza is composed of eight lines which are divided into two groups of four lines each; the lines in each group rhyme with one another. The stanzas, with the exception of the last, are in alphabetic order, and every line in a stanza begins with the same letter. Each letter of the alphabet is thus repeated eight times. The eight lines of the twenty-third stanza bear the acrostic יצחק הכהן (see Zunz, 284, 720). The hymn begins אבוא לפניך (a variant עדיך is written above the line) בתחנון, and ends ב' י"י לעולם אמן ואמן.

2 (fol. 4b). A hymn headed מגן ומחיה לראס אלמתיבה אלפיומי וצ"ל. It begins זוכר חסדי אבות ועונה לבנים בעת צרתם. Although the prayer is in prose, it has certain restrictive features. Thus on fol. 5a he praises God, arranging the words in the reverse order of the alphabet: תתאדר בתהלותיך תשתבח בשירותיך וכו'. On fol. 6a he enumerates God's attributes in a double alphabet: האביר האמיץ וכו'. On the same page he describes the effect of God's ways over all created things, and the objects are arranged alphabetically: על הארץ והיא רועדת על הברקים והם רצים וכו'. Instead of על הילד read על הולד. On fol. 6b there is an explanation of the ten divine names: אהיה אשר אהיה; אלהים; אל שדי; י"י; שם(?) ארבע אותיות; קדוש; מלך מלכי המלכים; צבאות; יה; אל עליון. This prayer ends on fol. 8b. See Halper, *Post-Biblical Hebrew Literature*, vol. I, pp. 33-36.

Fol. 9 is headed בשם י"י שבחות סליחות.

3 (fol. 9a). A Seliḥah beginning אתאנו עדיך היום (a variant איום is written above the line; this is a better reading, as the next line ends with היום). It consists of seven stanzas, each having four rhyming lines. The first three lines in every stanza are in alphabetic order, the fourth commencing with בצדק. Thus in the seven stanzas all letters except ע are disposed of. In these seven stanzas forgiveness is asked on account of the merits of Abraham, Isaac, Jacob, the twelve tribes, Moses, Aaron, and Phineas. See Aleppo Maḥzor, No. 690.

4 (*ibid.*). A Seliḥah beginning אתחנן אליך שוכן מעוניי. It consists of ten stanzas, each having four rhyming lines. The stanzas are in

alphabetic order, and we thus reach as far as י. The fourth line in each stanza ends with a biblical verse.

5 (fol. 10a). A Seliḥah beginning אתאנו על שמך אבינו צורנו. It consists of seven stanzas, each having four rhyming lines. The lines are in alphabetic order, the alphabet being completed in the middle of the sixth stanza. The five following lines bear the acrostic זברית (see Zunz, 168, 257). The last line is אל יושב על כסא רחמים.

6 (*ibid.*). A Seliḥah beginning אב הרחמים איחדה שמך לילות וימים. It consists of seven stanzas, each having two rhyming lines. Every stanza begins with אב הרחמים. The word following this phrase is always a verb in the imperfect first person singular. The radical letters of these verbs in the first six stanzas bear the acrostic יפת חזק.

7 (fol. 10b). A Seliḥah beginning אתה צדיק על כל הבא. It consists of six stanzas, each having four rhyming lines.

8 (*ibid.*). A Seliḥah beginning אישתה גפן בהדריה. It consists of eleven stanzas, each having four rhyming lines. The alternate lines are in alphabetic order, and two letters are disposed of in every stanza. ז is omitted, and ו is repeated. The fourth line in every stanza begins with למה and is a biblical verse. Each succeeding stanza begins with the word with which the preceding one concludes.

9 (fol. 11b). A Seliḥah headed לדויד, and beginning אמרו לאשה קדישה ופרושה מקדושה וגרושה מאשה בעזבה תורת אמת. It consists of seven stanzas, each having four long rhyming lines. The first three lines of every stanza are in alphabetic order, the fourth being a biblical verse. In the last stanza the fourth line is also in alphabetic order.

10 (fol. 12a). A Seliḥah beginning אפסו בעוני עצי המערכה. It consists of twenty-two stanzas, each having four rhyming lines. The stanzas are in alphabetic order. There is a number of scribal errors in this Seliḥah, some of which have been corrected by a later hand.

11 (fol. 13b). A Seliḥah beginning אי לך נפשי כמה תתפהרי(!). (Cowley and Neubauer, vol. II, 2722 1c). This line ends fol. 13b, and the same words are repeated in fol. 14a, but instead of the erroneous תתפהרי we have תתיהרי. It probably consisted of twenty-two stanzas, each having four lines. The first three lines rhymed with one another, while the fourth lines of all stanzas had a common rhyme (–הָה). The stanzas were in alphabetic order. But in our codex this Seliḥah is corrupt. Thus the stanza which begins with ג is entirely omitted in the text, and is added by a later hand on the margin. Only eight stanzas (including ג of the margin) are left, and we reach as far as ל, a few stanzas obviously having been run into one. It ends ב׳ י״י לעולם

אמן ואמן. The Bodleian fragment of this Seliḥah was published by B. Lewin in תחכמוני, vol. II, p. 49.

12 (fol. 14b). A Seliḥah headed לדויד, and beginning אלהי אל תריבני כפשעי ואל תעשה עמי כרשעי. It consists of twenty-two long lines, rhyming with one another, and is in alphabetic order. At the end of this Seliḥah there is an Arabic word פרנת (*it is completed*). See גנזי ירושלים, vol. II, p. 22a.

13 (fol. 15a). A hymn beginning ברוך מאיר לכל באי העולם. It consists of twenty-three lines rhyming with one another. Every line, except the twenty-third, begins with ברוך followed by a Piel or Hifil participle. The radicals of these participles are in alphabetic order. The last line is Psalm 98.3, combined with Psalm 89.53.

14 (fol. 15b). A prayer beginning הלא על כי אלהי בקרבי מצאוני צרות ורעות סביבי. It has forty-two short lines, all rhyming with one another. (See מחזור רומניא, II, p. 1, and other places marked by Davidson. אין is to be inserted before אלהי.)

15 (fol. 16a). A reply from God beginning למה תריבי אלי כנסת בת עמי. It has nineteen short lines all rhyming with one another.

16 (fol. 16b). A prayer beginning עד אנה אשית עצות בנפשי ויגון בלבבי. It has about seventy-five lines of unequal length, all rhyming with one another.

17 (fol. 18a). A prayer beginning מקוה ישראל ה' מושיעו בעת צרה (not identical with Zunz, p. 338. See, however, סליחות בער, No. 71, and other places marked by Davidson). It contains twenty lines of unequal length, all rhyming with one another. It ends with Psalm 7.7 and 89.53.

18–23. (fol. 18b). A series of six hymns based on Psalms 120–125. They are headed מהלל בלילות תקבל תפלות בשיר המעלות. This, however, may belong to end of poem. Each hymn begins with יום, and the word which follows it is in alphabetic order. Thus יום אצתי, יום באתי, *etc.* For ו in the sixth hymn he uses הורית, disregarding ה which is not of the root. The number of stanzas in these hymns is 8, 8, 9, 7, 8, 8, respectively. Each stanza has four rhyming lines. The first stanza in each hymn bears the acrostic יוסף in an irregular manner. The remaining stanzas are arranged alphabetically. Three letters are disposed of in each stanza, the fourth line being a verse from the particular psalm on which the hymn is based. The author is Joseph b. Isaac Ibn Abitor. See Halper, *Post-Biblical Hebrew Literature*, vol. I, pp. 41-48.

18. Its first stanza is יום אצתי להללך אלהים חניני וסלח פשעי וכמפעלי אל תדינני בשיר המעלות קראתיך הבינני אל י"י בצרתה לי קראתי ויעניני.

In the text we only reach as far as צ; but קרש and probably ת is added on the margin; the end is torn off. All the verses of Psalm 120 are used up for the first seven stanzas, the rhyme in each case is the same as the last words of the verses.

19. Its first stanza is יום באתי ליחדך שעיני יוצרי וסלח את פשעי ואל תיפן ליצרי בשיר המעלות קראתיך נזרי אשא עיני אל ההרים מאין יבוא עזרי. Obviously the same as Zunz, p. 179. As there are eight stanzas in this hymn and a corresponding number of verses in Psalm 121, a verse is employed in each stanza. ש and ת are disposed of in one line (שועתכם תקיבל).

20. Its first stanza is יום נשתי לרוממך בתוך עם דל וחלך שגב את פליטי בכל מתח (מחוז read) ופלך בשיר המעלות קראתיך מלך שמחתי באומרים לי בית י״י נלך. Obviously the same as Zunz, p. 179, though offering some important variants. The hymn he describes has only seven stanzas, and reaches as far as צ, whereas the present copy has nine stanzas, completing the alphabet and repeating ת three times. The nine stanzas are evidently occasioned by the fact that Psalm 122 has nine verses. The end of stanza ב and the whole of stanza 3 are written on the margin.

21. Its first stanza is יום דרשתי פניך במיחדי פעמים סוברי יום פלאך להחיותם מיומים בשיר המעלות שפכתי לב כמים אליך נשאתי את עיני היושבי בשמים. As Psalm 123 only has four verses, verse 2 is divided into three parts and verse 4 into two parts, hence this hymn has seven stanzas. עפצקרשת are represented in one stanza. End of stanza 5 and beginning of stanza 6 are written on the margin.

22. Its first stanza is יום השכמתי לשוררך משירי אריאל סיברתי פלאיך אל רם על כל אל בשיר המעלות להללך אראל (אואל read) לולי י״י שהיה לנו יאמר נא ישראל. There is a stanza for every verse of Psalm 124. ש and ת are represented in one line (שמעת תחינתם).

23 Its first stanza is יום הורית פלאיך בעם שמך חושב סגולת פליטיך ריקם אל תשב בשיר המעלות קראתיך הקשב הבוטחים בי״י כהר ציון לא ימוט לעולם ישב. As Psalm 125 has only five verses, the paiṭan found it necessary to divide verses 2, 3, and 5 into two parts, and he thus obtains biblical sentences for eight stanzas. ש and ת are represented in one line (שכל תשכל).

24 (fol. 21a). A Seliḥah headed ליחזקאל הכהן נ״ע, and beginning אלהי אכלתני וכילתני אנחתי. It consists of eleven stanzas, each having four rhyming lines. Each stanza is divided into two parts; the first part always begins with אלהי and the second with ראה. The lines following these words are in alphabetic order, and thus two letters of

the alphabet are disposed of in every stanza. The fourth line of every stanza is a verse from Psalms. The Seliḥah ends with Psalm 89.53.

25 (fol. 21b). A prayer beginning אם אויבים הניאוני יהונוני כל איש בעצתו. It consists of twenty-two rhyming lines, in alphabetic order. It ends with Psalm 89.53.

26 (fol. 22a). A hymn beginning אשלים שירי תמימה. It consists of seven stanzas each having four short lines. The entire hymn rhymes in מה—. The lines are in alphabetic order, and the fourth line in each stanza is the refrain המהולל בפי כל הנשמה. Thus three letters of the alphabet are disposed of in every stanza; in the last stanza תמיד is placed before the refrain and hence ת is represented. On the margin of fol. 22a is Psalm 150.6.

27 (fol. 22b). A hymn headed שבח ללשיראת, and beginning אשחרך בדברך אלי. It consists of twenty-two rhyming lines. It ends with Psalm 120.1.

28 (fol. 22b). A hymn headed שבח, and beginning אדרי יחידתי קונך ותני מעט ממהלליו. It consists of nine stanzas, each having four rhyming lines. It is based on Psalm 103. (Comp. 18–23 of this codex.) The phraseology is borrowed from that Psalm. The first three lines of every stanza are in alphabetic order, and the fourth is a verse of that Psalm. The entire alphabet is disposed of, and then follows slightly irregularly the acrostic מכיר חזק (see Zunz, p. 496). It ends with Psalm 89.53.

29 (fol. 23b). A Seliḥah beginning אלהי אם אצתי לחטוא ותזניחיני אתה. It consists of eleven stanzas, each having four rhyming lines. Every stanza begins with אלהי אם, which do not count in the alphabetic arrangement. The first two lines in every stanza are in alphabetic order, and thus all the letters are disposed of in the eleven stanzas. The third lines bear the acrostic אלעזר בן יפת, while the fourth line in each case is a verse from Psalms beginning with אל. In the eleventh stanza the third line begins with חסדך זכר which is obviously intended for [ק]חז.

30 (fol. 24a). A hymn beginning אשא בשם צור רוח ובשר. It is based on Psalm 23, and consists of eight stanzas, each having four rhyming lines. It is probably corrupt. For it seems to have been constructed in alphabetic order, three letters to be disposed of in every stanza. This arrangement holds good for the first two stanzas. But the third stanza begins with ט instead of ז. Thus ז and ח are missing, unless we count these letters irregularly. The fourth line in every

stanza is a verse of Psalm 23. The author is Solomon of Barcelona(?), for the seventh stanza has שובה לרצות מלא הרחמים החיינו בחסדך רחמינו צור יקומים... לארך ימים... נחיני וכו'.

31 (fol. 24b). A hymn headed ליוסף הרב. It is based on Psalm 126, and is a continuation of the series of six hymns mentioned above (18–23 of this codex). The first letter after יום is ז. Only two and a half stanzas are preserved here. For at this point the third fascicle ends. Its first stanza is [יו]ם זכרתי נדלך מיבין כל רעיון שא נא פשע ומחול שניון בשיר המעלות אקראך עליון בשוב י"י את שיבת ציון. The author is Joseph Ibn Abitor.

Now follow five leaves (25–29) by a different hand. The first three leaves belonged to this codex, while the other two are inserted from another.

32 (fol. 25a). A hymn which evidently had twenty-two stanzas, each having three rhyming lines. It was arranged alphabetically, each letter of the alphabet being repeated three times. Our fragment begins with the middle of the sixth stanza: כס שבת· וימחהם כאהל לשבת.

33 (fol. 26a). A hymn whose first stanza is אפאר אלוהי עולם· במאמרו יצר עולם· ברוך שאמר והיה העולם. It consists of twenty-two stanzas, each having three rhyming lines. The stanzas are in alphabetic order, ש being omitted. The third line in every stanza, except the last, begins with ברוך.

34 (fol. 28a). A hymn headed מעריב ויושע לרב, and beginning וביום השביעי מקרא קדש קראו. It is obliterated in many places.

35 (fol. 30a). A hymn headed שבח לניסי אלנהרואני. The writing is the same as that of the first three fascicles. This hymn begins אויבי נעשו פלילי. It has twelve stanzas, each consisting of four rhyming lines, and is in alphabetic order. Each letter of the alphabet is repeated twice, and the entire alphabet is disposed of in eleven stanzas. The twelfth line bears the acrostic ניסי. (In the third line read סלח instead of וסלח.)

36 (fol. 30b). A prayer beginning אויבים קמו עמך לדחוק. It consists of ten stanzas, each having three rhyming lines. First lines in each stanza are in alphabetic order, and reach as far as י; second lines bear the acrostic נישי בן ברכיה (in stanza 5 read ביטה instead of הביטה, and ה after למה of the third line in the last stanza completes the name). The third line in every stanza is a verse from Psalms beginning with למה. This prayer ends with Psalm 89.53.

Now follow four leaves (31–34) from another codex.

37 (fol. 31a). A hymn headed רשות לחתן ליהודה הסופר, and be-

ginning אמללים וגם נלאים יקומים. It contains about twenty rhyming lines.

38 (fol. 31b). A Seliḥah headed לפקי שובתה ז׳(!), and beginning אזון אנקתינו אל הנאדר. It consists of seven stanzas, each having ten lines. Each stanza is divided into two parts: one part consisting of six rhyming lines and the other of four rhyming lines. The first parts are in alphabetic order, each letter being repeated consecutively six times. We thus reach as far as ז. These parts always end with two names of Gentile tribes. The lines of the second part bear the acrostic משה בן(?) רבי יצחק הספרד מנעצורו חזק ב. These parts end with two names of Hebrew tribes (אפרים ומנשה supply the seventh stanza).

Fol. 33a has one line of the preceding Seliḥah which is followed by the superscription מקצת פתרון חלומות. It comprises extracts from Berakot 56b–57a, but the arrangement of the Talmud is not followed. There is a number of variants. Thus we have הרואה שמן זית יצפה לאורה, while in Berakot 57a the reading is למאור תורה. These extracts continue up to fol. 33b, l. 9. Then comes a discussion on the rules of the calendar, beginning ראינו לפרש מה טעם במסורת ל׳ב׳ה׳ר׳ד׳ ובמסורת י׳ו׳ב׳. This ends on fol. 34b. On the margin and bottom of that page there are six liturgic lines written by the same hand as the first three fascicles. The same writing continues as far as 39a.

39 (fol. 35a). A hymn headed א שבח לניסי אלנהרואני, and beginning אנוש כחציר נחבא. It consists of seven stanzas, each having four rhyming lines. The lines are in alphabetic order, ש and ת being repeated twice. Thus the alphabet is disposed of in six stanzas. The lines of the last stanza bear the acrostic ניסי.

40 (*ibid.*). A Seliḥah whose first stanza is אשמנו בכל מהלך איך נעיז למולך לאמר לא חטאנו לך. It consists of twenty-six stanzas, each having three short rhyming lines. The first lines of the stanzas are in alphabetic order. The last four stanzas bear the acrostic אלוף. Very likely this Seliḥah is also by Nisi.

41 (fol. 35b). A hymn beginning אותות שבטים באגודה אחת כוללתה. It consists of seven stanzas, each having four rhyming lines. The lines are in alphabetic order, and the entire alphabet is disposed of in six stanzas, ש and ת being repeated twice. (The last line of the sixth stanza is slightly corrupt, and the words are to be re-arranged in order to place תברך first.) The seventh stanza bears the acrostic ניסי.

42 (fol. 36a). A Seliḥah beginning תופשי התורה בעדותם נגעו. It consists of twelve stanzas, each having four rhyming lines. The lines

are in the reverse order of the alphabet, each letter being repeated twice. The entire alphabet is disposed of in eleven stanzas, and stanza 12 has the acrostic ניסי (the first line of the last stanza is slightly corrupted, and we should read נתרוקנה הארץ instead of הארץ נתרוקנה).

43 (fol. 36b). A prayer beginning תציץ בעלבוני גואל ומושיע. It consists of twenty-three stanzas, each having three rhyming lines. The first lines of each stanza are in the reverse order of the alphabet; the second lines bear the acrostic נישי בן ברכיה מן נהרוואן יחי. The seventeenth stanza appears to be spurious, as it repeats ז unnecessarily, and yields the unusual spelling נהרוואן. The third lines in each stanza are biblical verses beginning with כי. The prayer ends with Psalm 9.53.

44 (fol. 37b). A prayer beginning אל תירא נחבשר במחזה. It consists of seven stanzas, each having four rhyming lines. The lines are arranged alphabetically; the entire alphabet is disposed of in six stanzas, ש and ת being repeated twice. The last stanza bears the acrostic יש'.

45 (fol. 38a). A prayer beginning תרחמינו בזכות אברהם ושרה זקינים. It consists of seven stanzas, each having four rhyming lines. The lines are in the reverse order of the alphabet. The entire alphabet is disposed of in six stanzas, א and ב being repeated twice. The last stanza bears the acrostic ניסי.

46 (fol. 38b). A hymn beginning אוהלים יושב מבית אביו סגלה. It probably consisted of seven stanzas, each having four rhyming lines. The lines are in alphabetic order. We reach as far as ש when fol. 38b finishes. Fol. 39a is no continuation of fol. 38b. But in view of the fact that all hymns on the last four leaves are by Nisi, it is quite likely that this one too is his composition, especially as he was fond of this sort of structure. The present hymn deals with the merits of Jacob.

47 (fol. 39a). A hymn which consisted at least of forty-four stanzas, each having four rhyming lines. The stanzas are in alphabetic order, two stanzas being devoted to each letter. This page begins with the middle of the second פ stanza. The first צ stanza begins צומי מנאצות ולא מלחם ומים. This page ends with the second ש stanza. At the bottom of the page there are two lines, written in the opposite direction, which continue fol. 39b.

It seems that when the scribe who copied the liturgic poems made up his fascicles, some of the pages were no longer blank. Had he used parchment, he might have scratched off the writing which was in his way. But as his material was paper, he was compelled to leave it

alone. He, however, trimmed the leaves to make them of the same size as the others.

Fol. 39b. A fragment of a halakic treatise, in Arabic, on the laws that govern the relationship between a tenant or field laborer (ארים; in this fragment it is spelt ערים; comp. Jastrow's *Dictionary*, p. 1117b) and the land-owner. The passage ערים אמ' למחצה ירדתי וכו' (Baba Meṣi'a 110a) is quoted. After remarking והלכה כרב נחמן, the writer continues: והדא אצל כביר יגב אן יחפץ (=יחפט). It is perhaps Samuel b. Ḥofni's אחכאם אלשרכה, part of which is found among the Genizah fragments at the Library of the Jewish Theological Seminary of America.

Thirty-nine paper leaves, measuring $5\frac{5}{16}\times3\frac{7}{8}$ ins. (=13.5×9.8 cm.). The first twenty-four leaves form three fascicles of eight leaves each, and are written by the same hand. The remaining fifteen leaves are tied together as if they were one fascicle. Out of these fifteen leaves six do not belong to this codex, and are written by a different hand, while the other nine formed part of this codex, though they contain various kinds of writing. This fascicle had ten leaves, one of which is torn off, a narrow strip still remaining of it. Five and a half leaves of this fascicle are written in the same hand as the other three fascicles, three leaves have a bolder character, while the last page is written in the direction opposite to that of the remainder of the codex. The traces left on the narrow strip of this fascicle are of the same writing as this last page. The leaves that have been inserted from another book have two kinds of writing: leaves 28 and 29 form one group, and leaves 31, 32, 33, and 34 form another. Leaves 31 and 32 are split. The number of lines on each page ranges from sixteen to twenty-two. Oriental square character with a distinct tendency to cursiveness. [Adler.]

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Part of a prayer in fluent Hebrew with an Arabic translation which follows every paragraph. One of the paragraphs begins ועונה בכל עת צרה ליורדי הים באוניות, and the Arabic translation is ואלמגיב דעואת אל . . . לואגדי אלבחאר פי אלספן.

The style of the Hebrew as well as the Arabic is like Sa'adya's. See Rosenberg, *Ḳobeṣ*, II, pp. 74, *seq.*

Two paper leaves, badly damaged and torn, forming the inner sheet of a fascicle. Size $7\frac{1}{2}\times5\frac{1}{4}$ ins. (=19×13.3 cm.). Number of

lines ranges from sixteen to seventeen to a page. Square character with a tendency to cursiveness. [Amram.]

## 277

Part of a collection of dirges, probably for burial service.

1 (fol. 1). The greater portion of a dirge which consisted of at least twenty-two stanzas in alphabetic order. It also has a refrain beginning סוף. Each stanza has four rhyming lines, the last of which is a biblical quotation, chiefly from Ecclesiastes 12. 1–7. The first legible words belong to the ר stanza, and 1b ends with ר. The ק stanza, which is one of the few still preserved, reads

קול ישאו לפניו ומעשיו מעידים
וכל יודעיו מפעליו מגידים
ולפני מטתו ולאחר מטתו מנודדים
וסובבו(!) בשוק הסופדים

Is it by Joseph as the following?

2 (fol. 2). The greater part of a dirge by Joseph Ibn Abitor (?). Its structure is similar to that of the preceding. Each stanza has four rhyming lines, the last of which is a biblical verse. Towards the end more than one letter is disposed of in a stanza. The first legible words belong to the ב stanza. The last two stanzas repeat the name יוסף, the second of which reads:

יָדעתי י״י כי צדק משפטיך
וֶאמונה עניתני במהלומי שבטך
שְׁפָתי תצדקנה עלי משפטי קושטך
למען תצדק בדברך תיכה בשפטך

3 (fol. 2, last line). The first stanza of a dirge headed אחר, and beginning אנוש עני פתע ישבר.

Two paper leaves, faded and the upper part torn off, measuring $7\frac{7}{8}\times5\frac{1}{2}$ ins. (=20×14 cm.). About sixteen fragmentary lines have been preserved to a page. Square character with a strong tendency to cursiveness. Sporadically vocalized. [Amram.]

## 278

Part of a collection of piyyuṭim.

1 (1a, l.1). A piyyuṭ headed גירה, and consisting of twelve stanzas, each having three short rhyming lines, the third of which is a biblical verse. The first stanza begins רוח ובשר צמדו, and the following

ten are in alphabetic order. We reach as far as י, and the last stanza begins with דברך. See שפתי רננות, p. 141, and other places marked by Davidson.

2 (1b, l.3). A piyyuṭ by Judah ha-Levi headed אחרת, and beginning רחמיך שאלתי וכלו לישועתך עיני. (Brody's edition, III, p. 197.)

3 (2a, l.1). A piyyuṭ by Moses Ibn Ezra, headed למשה בן עזרא, and beginning יונה זמיריך הרבי ושיריך. It has four stanzas, the last three of which spell out משה. See שפתי רננות, p. 75a, and other places marked by Davidson.

4 (2b, l.1). A piyyuṭ beginning יום לבי סבותי ראות איה טובתי by Isaac Ibn Ghayyat. It consists of five stanzas, each having short lines, the first few of which rhyme with one another, while the last lines have a running rhyme תי. The first stanza spells out יצחק (...יום, while the first words of the other four stanzas are נומל (...וחלקי צור), אך ידך, and תשוקתי. See שפתי רננות, p. 174b, and other places marked by Davidson. At the top of the page there is some writing which seems to have been added by a later hand and looks like לישן ותרדם.

Two paper leaves, slightly faded, measuring $6\frac{1}{2}\times5$ ins. (=16.4 ×12.7 cm.). Number of lines to a page ranges from fourteen to twenty, written irregularly. Square character with a tendency to cursiveness. Though presumably by the same hand, the writing shows various styles. [Amram.]

## 279

Part of a collection of piyyuṭim.

Fol. 2a is headed בשם' רחמ'.

1 (fol. 1, l.2). A piyyuṭ beginning ממכון שבתך שעני יה בערכי לך עתירה. by Moses b. ... It consists of eleven rhyming lines, the first five of which clearly spell out משה בר. There is faulty spelling in some cases, as ומלי for ומלא. This piyyuṭ ends on fol. 1a, l.6, where it says: כמל אלקול. This is followed by אחרת; but the rest of the page is blank. Some leaves are missing between fol. 1b and 2a.

2 (fol. 2a, l.1). End of a piyyuṭ, which is scarcely legible. It seems to have various refrains like גדלו י"י and שגבו י"י.

3 (fol. 2a, l.10). A piyyuṭ by Abraham Ibn Ezra, headed מאורות לאברהם בן עזרה, and beginning אסירת צרים (see Egers' list).

On the upper margin of fol. 2b some one tested his pen and wrote down תגרבה קלם.

Two paper leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size $5\frac{3}{8}\times3\frac{7}{8}$ ins. (=13.7×9.8 cm.). Number of

lines ranges from ten to fifteen. Square character with a tendency to cursiveness. [Amram.]

## 280

Part of a collection of piyyuṭim.

Fol. 1a has the end of a piyyuṭ, which is followed by one by Judah ha-Levi, beginning יעירוני רעיוני (Brody's edition, III, p. 182). It is headed ליהודה, and has five stanzas bearing the acrostic יהודה. Each stanza has four lines; but in the case of the last four stanzas there is an additional line.

Fol. 1b has another piyyuṭ by Judah ha-Levi, beginning יה למחי צפנחה חזיון תנחומיך (Brody's edition, vol. III, p. 304). It is headed ולה איצא, and has five stanzas with the acrostic יהודה. Only the first two and a half stanzas have been preserved. Some leaves are missing between fol. 1b and 2a. The latter is the last leaf of a collection of Seliḥot, and has two and a half long stanzas.

Two paper leaves, forming the outer sheet of a fascicle, measuring $6\frac{1}{2}\times5\frac{1}{8}$ ins. (=16.4×13 cm.). Number of lines ranges from sixteen to twenty-four to a page, except fol. 2b which has only five lines, the rest being blank. Cursive character. [U. P.]

## 281

Part of a collection of piyyuṭim.

1 (fol. 1a l.2). A piyyuṭ by Judah ha-Levi headed לר' יהודה ז"ל, and beginning יודעי הפיצוני ימי עוני (Harkavy's edition, vol. II, p. 20; Brody's edition, vol. III, p. 20).

2 (fol. 1b). A piyyuṭ beginning רחמי ידיד.

Fol. 2 is blank.

Two paper leaves, badly damaged and faded, measuring $6\frac{7}{8}\times4\frac{1}{8}$ ins. (=17.4×10.4 cm.). There are eighteen lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 282

Jewish-Arabic translation of Judah ha-Levi's poem מי כמוך (Zunz, p. 204). Every page is headed מי כמוך באלערבי.

Each verse is headed by the first word of the Hebrew. As in the original, each stanza has four lines, the first three of which rhyme with one another, while the fourth lines of all stanzas have לו (classical Arabic would require לה; but this translation is a mixture of classical and vulgar Arabic).

Stanza 61 in the printed edition begins with תנתן which is wrong, as this is the י stanza, although the Bible has תנתן. The translation of this paragraph is correctly headed יתן. Stanzas 43 (beginning שלח) and 79 (beginning ובשוב הים) are missing in this manuscript by mistake; they are essential parts of the structure of the poem.

The top of fol. 4a has יצחק כונים(?)

A small fascicle of six paper leaves, slightly damaged. Size $6\frac{7}{16} \times 4\frac{5}{16}$ ins. (=16.3×10.9 cm.). There are twenty-four lines to a page. Yemenite cursive character, except the first Arabic word of each paragraph which is in a bold square hand. [Amram.]

## 283

Recto has a piyyuṭ by R. Isaac, headed אהבה לר' יצחק, and beginning ידידיך אל וברך מקהלותם[?]. It consists of four stanzas whose initial words spell out יצחק. There seems to be also a refrain בני ישראל.

Verso has another piyyuṭ headed קול אחר (the word קול is used in its Arabic sense قول), and beginning בעלי ריבי שעו נא ממריבה ותלונה, by Abraham Ibn Ezra (Egers' edition, No. 192).

A piece of paper, badly damaged and faded, measuring $6\frac{1}{2} \times 5$ ins. (=16.4×12.7 cm.). There seem to have been about fifteen lines to a page. Square character with a distinct tendency to cursiveness. [Amram.]

## 284

Part of a collection of piyyuṭim for New Moon occurring on the Sabbath.

1. Fol. 1a begins with the middle of an alphabetic piyyuṭ. Each stanza consists of three rhyming lines, the last of which is a sentence from Psalms. Two letters of the alphabet are disposed of in each stanza.

In addition to the alphabetic stanza there seems to have been a refrain containing the author's name (יצחק?). This fragment begins with the end of the refrain(?), which is followed by the stanza beginning with ז. This piyyuṭ as preserved here reaches only as far as ל.

2 (fol. 1a, l.10). A piyyuṭ headed אופן, and beginning with אחו שני ימים. It is alphabetic in structure, consisting of seven stanzas. Each stanza contains three rhyming lines, and disposes of three letters of the alphabet. The last stanza has four lines. In addition, the refrain has the name יצחק, and reads: יָרִיחַ ומנוח צומדו באהבה. חִידוש קְדושה בהם אדובבה. ברוך המפואר באופני מרכבה

3. (fol. 1b, l.14). A piyyuṭ beginning אברך לשוכן שמי גבוהים, and based on Ezek. 46 and other biblical verses. It consists of eight stanzas, and a similar number of refrains. Each stanza consists of four rhyming lines, the first three of which are in alphabetic order, while the last is a biblical verse. Each refrain has two rhyming lines, the second of which is a biblical verse. The refrain begins with the last word or phrase of the stanza. The first refrain seems to contain the name יצחק'.

The second half of fol. 2b has a few stray stanzas.

This fragment seems to belong to a very old form of liturgy.

Two continuous paper leaves, measuring $5\frac{9}{16}\times4$ ins. (=14.3×10.2 cm.). Number of lines on a page ranges from twenty-one to twenty-three. Small square character with a strong tendency to cursiveness. [Lederer.]

## 285

The first leaf of a collection of piyyuṭim.

Recto, which seems to be the title-page, has, in square character, the following: ארהאט מלאח למרי אבו סעד הפרח הנעים פרי צדיק עץ חיים יחיה ויגדל ביר' ישראל הזקן הנכב[ד] ההכ[ם] והנבון סופה טב. This Abu Sa'd b. Israel was probably the owner of the copy, which was specially prepared for him by the scribe and dedicated to him. The margins have some scribbling in Arabic character.

Verso has the beginning of a piyyuṭ by Ezekiel ha-Kohen, beginning יונים נדודים החזר לקינם. The first eight lines have been preserved, all of which rhyme in נָם, and spell out יחזקאל הכ'. The general title ארהאט מלאח ומושחאת is repeated at the top of the page

One paper leaf, slightly damaged, measuring $6\frac{5}{8}\times5$ ins. (=16.8 ×12.7 cm.). Verso has eleven lines. Bold character; sporadic vocalization. [Amram.]

## 286

Part of a collection of piyyuṭim for fast-days.

Recto begins with the middle of a piyyuṭ which probably contained eighten stanzas, based on the Eighteen Benedictions, a stanza for each benediction. The structure is alphabetic, of a complicated nature. Each stanza consists of four rhyming lines, followed by a benediction. The first lines of each stanza is a sentence from Psalm 102; lines 2 and 3 repeat one letter of the alphabet; the last lines form the acrostic of the author's name. This fragment begins with the seventh stanza, which is כי שכחתי מאכול לחמי: זדים עת... לשפוך דמי

ללחמי: זעקתי ואשען... שע חיני וגאלני מרוממי מרחמי ב'א'... The last lines of the preserved stanzas spell out שלישי [בח]ב[ו]רה (the last stanza contains the last five letters of the alphabet, but not part of the author's name). The suggestion may be hazarded that the paiṭan is Samuel, as the first six stanzas probably contained שמואל ה (see above 252,8). This is followed by a piyyuṭ headed י"ח לתענית שלושה בשבט, and beginning ארוממך י"י כי דליתני. Only a few lines have been preserved. The continuation is found in No. 287. The writing is faded, but it is certain that the structure of this piyyuṭ was similar to that of the preceding. On this fast see Mann, *The Jews of Egypt, etc.*, vol. II, p. 34.

One paper leaf, badly damaged and faded, measuring $7\frac{1}{8}\times5\frac{5}{8}$ ins. (=18×14.2 cm.). Number of lines to a page is twenty. Oriental square character with a tendency to cursiveness. Some words are vocalized. This fragment belongs to the same codex as No. 287, which is its continuation. [Lederer].

## 287

Part of a collection of piyyuṭim.

1 (fol. 1a, l.1). A piyyuṭ consisting of eighteen stanzas, based upon Psalm 30 and the Eighteen Benedictions, by Samuel the Third. Each stanza consists of four rhyming lines, the first of which is a verse from Psalm 30, and at the end there is one of the Eighteen Benedictions. After the Psalm verse follow two lines beginning with the same letter of the alphabet, and the fourth lines form an acrostic of the author's name. This fragment begins with the second stanza. Despite the bad condition of the manuscript, the following initial letters of the fourth lines of the first seventeen stanzas are more or less distinct מ.אל. השלישי בחבורה, and it is obvious that the missing letters are ש and ו. The first sixteen letters of the alphabet are repeated twice, but פ and צ are disposed of in stanza 17, and the rest in stanza 18. This fragment has preserved seventeen stanzas. The first stanza is found in No. 286.

2 (fol. 2a, l.10). A piyyuṭ beginning אילו פינו מלא שירה כים. It consists of twenty-two stanzas in alphabetic order, each having two rhyming lines.

3 (fol. 2b, l.18). The first seven lines of a piyyuṭ beginning אזכרה אלהים ואהמיה (?)אלה. It had at least twenty-two rhyming lines in alphabetic order.

Two paper leaves, badly damaged, forming the inner sheet of a fascicle. Size $7\frac{3}{16}\times5\frac{5}{8}$ ins. (=18.2×13 cm.). Number of lines ranges from nineteen to twenty-one. Square character with a strong tendency to cursiveness. Some of the words are vocalized. This fragment

belongs to the same codex as No. 286 with which it is continuous. [Amram.]

## 288

Part of a piyyuṭ.

Five complete stanzas and the last two words of another have been preserved. Each stanza begins with אלהים, and consists of three short lines, the first two of which rhyme with one another, while all the third lines have a running rhyme יך. This piyyuṭ was probably alphabetic, and also contained the author's name, one letter being disposed of in each stanza immediately after the word אלהים which was not counted. The five stanzas preserved in this fragment have the letters לבניו, which may be the remnant of [שמוא]ל בן יו[סף]. The fact that one of the stanzas begins with אלהים והכבידו proves that the author had some such scheme.

A line seems to be missing in the ו stanza.

One paper leaf, slightly damaged, measuring $7\frac{1}{2}\times5\frac{1}{2}$ ins. (=19 ×14 cm.). There are seven lines to a page. Bold square character, with vowel-points. [Amram.]

## 289

Part of a collection of piyyuṭim.

Recto has the last part of an alphabetic piyyuṭ. The last four lines (from ק to ת) have been preserved. This is followed by a piyyuṭ headed זולת, and beginning אמונים הישירו צעד by Samuel (see No. 290, 2). The exact number of stanzas cannot be ascertained. Each stanza consists of four rhyming lines, the first three of which are in alphabetic order, while the fourth is a verse of consolation from Isaiah. Each stanza is followed by a kind of refrain consisting of two rhyming lines, the second of which is also a biblical verse of consolation from Isaiah. In seven stanzas the entire alphabet, except ת, which seems to have been omitted, is disposed of. Then follow two stanzas of five rhyming lines each, spelling out twice: שמואל. The page ends with the א line of the second stanza.

One paper leaf, slightly faded, measuring $6\frac{1}{2}\times4\frac{3}{8}$ ins. (=16.4×11 cm.). Number of lines ranges from nineteen to twenty. Square character with a strong tendency to cursiveness. [Amram.]

## 290

Part of a collection of piyyuṭim.

1 (recto, l.1). The latter part of a piyyuṭ. Each stanza consists

of four rhyming lines, the first two of which are in alphabetic order. This piyyuṭ has been preserved from מ to the end.

2 (verso, l.3). A piyyuṭ headed אמתי(?), and beginning אמונים [עד]הישירו צ. It is identical with the one of fragment No. 289. We reach as far as ס.

One paper leaf, damaged and faded measuring $5\frac{1}{2}\times3\frac{3}{4}$ ins. (=14 ×9.5 cm.). Number of lines ranges from seventeen to eighteen. Square character; most of the words are vocalized. [Amram.]

## 291

Part of a collection of piyyuṭim for אחרי מות.

Recto has only two lines which read: פרשת אחרי מות תקאל לפרחיה הכהן בר טרפון (that is, attributed to Perahiah ha-Kohen b. Ṭarfon). The leaf must have been considerably longer, as verso has the latter part of a piyyuṭ by Perahiah; for, in spite of the bad condition of the fragment, the acrostic פרחיה can still be traced. This corroborates the statement of recto. The פ line begins פועל בזרוע רמה. This is followed by another piyyuṭ by Joseph Ibn Abitor(?), headed אחר ליוסף, and beginning יהי אור אמר ראשון ואחרון. Hardly anything more can be deciphered. The first line evidently spelt out the author's name, as the word סדר after a dot is still legible. This must have been the third line

One paper leaf, badly damaged and faded, measuring $6\times5\frac{3}{4}$ ins. (=15.2×14.6 cm.). Only thirteen lines have been preserved on verso. Square character with a strong tendency to cursiveness. [Amram.]

## 292

Part of a collection of piyyuṭim based on the various *Sidras* of the Pentateuch.

All the piyyuṭim seem to be constructed on more or less the same plan. As not one of them has been preserved in its entirety, the number of stanzas cannot be ascertained. Each stanza consists of three rhyming lines, the first two of which are in the alphabetic or acrostic scheme, while the third is a quotation from the particular *Sidra*. The author's name seems to be Solomon, which was skilfully interwoven at regular intervals. This name does not occur in full in a single piyyuṭ preserved in this fragment, but a של stanza is found after וה in No. 6, and מה in No. 5. It is likely that none of the piyyuṭim contained the complete alphabet.

1 (fol. 1). The last part of a piyyuṭ based on בהעלותך.

2 (*ibid.*). A piyyuṭ headed שלח לך, and beginning (?) אמונים ליטע.

3 (1b). A piyyuṭ headed ויקח קרח, and beginning אנשי לצון ברשע מיוהר. Only the first three stanzas (from א to ו) have been preserved, as some leaves are missing between fol. 1b and 2a.

4 (fol. 2a). The last part of a piyyuṭ on מטות.

5 (*ibid.*). A piyyuṭ headed אלה מסעי, and beginning אתוי ארץ אדם ולא אל.

6 (fol. 2b, 1.7). A piyyuṭ headed אלה הדברים, and beginning אומן הנקרא חבר. The fragment ends with the ל-כ stanza.

The author probably composed piyyuṭim on the entire Pentateuch.

Two paper leaves, badly damaged, forming the outer sheet of a fascicle. Size $5\frac{3}{16}\times3\frac{5}{16}$ ins. (=13.1×8.3 cm.). There are seventeen lines to a page. Square character with a strong tendency to cursiveness; sporadically vocalized. [Amram.]

## 293

The first leaf of a collection of piyyuṭim.

Recto seems to be the title-page which has, in bold square character, ליפת ברבי עמרם הכהן נ"ע. It also has, probably by a latter hand, the first verses of Genesis, Joshua, and 1 Chronicles, as well as Isaiah 37.26; 44.3. Verso has a piyyuṭ headed לאנכי, and beginning אנכי אלהיכם אעשה זאת. It consisted of at least twenty-two stanzas in alphabetic order, each having four rhyming lines. The first word of every stanza is אנכי, and at the end there is one of the Eighteen Benedictions. This fragment reaches as far as ד.

One paper leaf, the writing on which has almost entirely faded. Size $4\frac{9}{16}\times4\frac{5}{8}$ ins. (=11.5×11.7 cm.). Verso has eleven lines. Square character. [Amram.]

## 294

A piyyuṭ by Isaac Kanzi, headed בשם' רחמ', and beginning with יפה נוף ונוה איך צור השמהו. This piyyuṭ consists of eleven stanzas, spelling out יצחק כנזי חזק. Each stanza has six short lines, the first three of which rhyme with one another, while the other three rhyme with the refrain, which is the last line of the first stanza.

One paper leaf, badly damaged, measuring $11\times8\frac{3}{4}$ ins. (=27.9×22.2 cm.). Recto has nineteen lines in square character with a tendency to cursiveness, while verso, which is blank, has some words in a clear Arabic hand, which were obviously meant to be a test in penmanship. [Amram.]

## 295

Part of a collection of piyyuṭim.

1 (recto). The last two stanzas of a piyyuṭ whose refrain is ענו בהמון. Each stanza consists of six short lines, the first four of which rhyme with one another, while the last two have the running rhyme רִים. The stanzas were probably constructed upon an acrostic scheme. These two stanzas are הם, which is perhaps the remnant of אברהם. Is Abraham Ibn Ezra the author? The ה stanza begins with הקשב ניב ערכי.

2 (verso). The first two stanzas of a piyyuṭ headed קול, and beginning יחיד ואין לו ערך ושני. The next stanza begins with צור בנה בית סוגר מבוא. It is therefore probable that the author's name was Isaac. The first stanza has seven short lines, the first five of which rhyme with one another, while the last two have a running rhyme בָה. The second stanza consists of five lines, the first four of which rhyme with one another.

One paper leaf, slightly torn, measuring $5\frac{5}{8}\times4\frac{1}{16}$ ins. (=14.3×10.3 cm.). Number of lines ranges from ten to twelve to a page. Square character with a tendency to cursiveness. [Amram.]

## 296

Part of a collection of piyyuṭim by various poets, notably by Israel b. Moses Najara. The piyyuṭim are numbered, and this fragment contains the last line of the third up to the end of the fifteenth of this collection.

1 (fol. 1, l.1). Last line of a piyyuṭ: כאשור על יד גבריאל.

2 (*ibid.*, l.3). A piyyuṭ by Israel b. Moses Najara, headed סי' ישראל בן משה, and beginning יתעלה שמך על עמך ויגדל כח. It consists of eight lines rhyming in כח and spelling out ישראל בן משה (אל and בן are disposed of in two lines).

3 (*ibid.*, l.13). A piyyuṭ by Israel b. Moses Najara, headed סי' ישראל בן משה, and beginning יתחמץ יום יום לבבי וכליותי אשתונן. It consists of eight short stanzas, each having two lines which rhyme alternately. These stanzas spell out ישראל בן משה in the sane manner as in the preceding. The first rhyme is בִּי, and the second נָן.

4 (fol. 1b, l.6). A short piyyuṭ of eight rhyming lines, spelling out אבטליון, by Abtalion. It is headed סי' אבטליון, and begins אמר ה' צבאות (see שירי זמרה, Leghorn, p. 44b, and other places marked by Davidson).

5 (*ibid.*, l.13). A piyyuṭ by Abraham, headed סי' אברהם, and beginning אנא צור גואלי. The first four lines seem to have the name אברהם, but the ב line is corrupt.

6 (fol. 2a, l.13). A short poem by Israel b. Moses Najara, headed פזמון, and beginning יפה ברה אשר אורה תדמה כמו סהר. See פזמונים, No. 80.

7 (fol. 2b, l.12). A piyyuṭ by Israel b. Moses Najara, headed סי' ישראל בן משה, and beginning ישיבוני כל סעיפי. It consists of nine short stanzas, each having two lines rhyming alternately in פִּי and חוש. The stanzas spell out ישראל בן משה (בן are disposed of in one stanza). See פזמונים, No. 97.

8 (*ibid.*, l.14). A piyyuṭ by Israel b. Moses Najara, headed סי' ישראל בן משה, and beginning מיוחד מלך מהולל. See פזמונים, No. 89.

9 (fol. 3a, l.11). A short poem by יהושע, headed פזמון, and beginning יהי שלום בחילנו ושלוה בישראל. It consists of eight short lines rhyming alternately in נוּ and אֵל. It is probably for the ceremony of circumcision. See פזמונים כלכתה, No. 135, and other places marked by Davidson.

10 (fol. 3b, l.2). A piyyuṭ by Isaac, headed סי' יצחק, and beginning ירעו עמי בטוב מרעם. It consists of four stanzas, each having two lines rhyming alternately in עָם and לום. The stanzas spell out יצחק. It is identical with Zunz, p. 557, where it is עמים instead of עמי; but Davidson records both readings.

11 (*ibid.*, l.9). A piyyuṭ headed [פזמ]ון, and beginning ימליכו . . . באימה ופחד. It consists of four stanzas, each having six short lines; the first three lines have one rhyme; lines 4 and 5 have another, while all the sixth lines rhyme in דן (except stanza 2, which has נן). It seems to be by Israel b. Moses Najara, as the stanzas spell out ישראל, אל being disposed of in one stanza.

12 (fol. 4a, l.6). A piyyuṭ by Israel b. Moses Najara, headed סי' ישראל (beginning torn off).

13 (fol. 4b, l.3). A piyyuṭ by Israel b. Moses Najara, headed סי' ישראל בן משה לחן איהו אל מסבי, and beginning יאות לתת הוד וגדולה.

Four paper leaves, forming two consecutive sheets of a fascicle. Size $6\frac{1}{8}\times4\frac{1}{8}$ ins. (=15.5×20.4 cm.). The leaves are numbered (קי"ז, קי"ח, קי"ט, ק"כ), and are headed פזמונים סאבה. There are seventeen lines to a page. Curious Oriental cursive character. [Amram.]

## 297

Part of a collection of dirges, which do not seem to have been composed on the death of any particular person, but were to be chanted to well-known melodies at funerals. Thus the dirge on fol. 2b, beginning אהל צדק איכה, was chanted to the melody of איה כבוד אל (by Judah ha-Levi, Harkavy, I, p. 111).

Fol. 1a has the last two stanzas of a dirge to be chanted at the death of a prominent man. Each stanza consists of four rhyming lines, the first three of which rhyme with one another, while the fourth line of all stanzas rhymes in ארץ. Then follows a dirge beginning קול בכיה בתאניה, chanted to the melody of יום חובי. Nearly three stanzas have been preserved. Each stanza consists of six lines, the first five of which rhyme with one another, while the sixth rhymes in רָה—, which is the rhyme of stanza 1. There is a refrain איכה נשבר מטה עוז מקל תפארה. Some leaves are missing between fol. 1b and 2a. The latter has the last two stanzas of a dirge with a refrain beginning כל עץ. Each stanza has six lines, some of which are divided into rhyming hemistichs. The first five lines rhyme with one another, while the sixth rhymes in לִיז—. Fol. 2b has the first two stanzas of a dirge beginning אהל צדק איכה, to be chanted to the melody of איה כבוד אל (Judah ha-Levi). The refrain is האוסיף עוד להביט.

Two paper leaves, forming the outer sheet of a fascicle, and measuring $6\frac{13}{16}\times5\frac{1}{16}$ ins. (=17.3×12.9 cm.). Each page has eleven lines. Bold square character with a tendency to cursiveness. [U. P.]

## 298

Fragments of piyyuṭim which were probably based on the Eighteen Benedictions. The beginnings of two of them are still legible.

1 (1b). A hymn headed חורן, and beginning אתה בשמים עידי.

2 (2b). A hymn headed חורן, and beginning אזריני חייל נינד היכלי.

The structure of these hymns seems to be similar. Each hymn has twenty-two stanzas. In hymn 1 each stanza consists of three rhyming lines, the second of which is a biblical verse; while in hymn 2 each stanza has only two lines.

Two parchment leaves, badly damaged, measuring $3\frac{7}{8}\times4\frac{1}{8}$ ins. (=9.8×10.4 cm.). There seem to have been sixteen lines to a page. Square character. [Amram.]

## 299

Part of a collection of poems for a wedding ceremony (or perhaps for the Rejoicing of the Law, the bridegroom being the חתן תורה).

1 (fol. 1a, l.1). The second half of a poem, in Aramaic, in alphabetic order. Every stanza is headed ח'ת'. (Is it חתן תורה?). This page begins with the ח line חסירה דון תורה ואריה.

2 (1a, l.13). A poem, in Aramaic, headed חורן רשות, and beginning אתן דוכסא לאל רם ונישא. There are seven stanzas, each having four rhyming lines. The alternate lines are in alphabetic order, and the poem ends with מ.

3 (1b, l.7). A poem headed רהוט, and beginning חתן אז יברכך שוכן שמי עלייה. It is in alphabetic order, the word חתן not being counted, and consists of seven stanzas and a refrain. Each stanza has four rhyming lines, and disposes of two letters of the alphabet. The poem ends with the letter נ.

4 (2a, l.9). A poem, in Aramaic, headed חורן, and beginning אתחמי במרומה. It contained at least twenty-two stanzas in alphabetic order. Each stanza consists of four short rhyming lines. The ל stanza is missing, and the copyist left some blank space for it. Fol. 2b ends with the first line of the צ stanza.

Two parchment leaves, forming the inner sheet of a fascicle. Size $4\frac{1}{2}\times4\frac{1}{16}$ ins. (=11.4×10.3 cm.). Number of lines ranges from seventeen to nineteen to a page. Clear square character. [Amram.]

## 300

Part of a collection of wedding poems.

1 (fol. 1a, l.1). The second half of a poem, which seems to have had twenty-two stanzas in alphabetic order with a refrain ישמח. This page begins with the מ stanza מאד על נתיבך. Each stanza has six short rhyming lines, the last of which is a biblical verse.

2 (fol. 1b, l.7). A poem headed אחר לחתן, and beginning יפיפיה וחמודה כמרגלית וכפטדה. Its structure is identical with that of the preceding, and it has the same refrain. In spite of the heading, it is likely that it is the continuation of 1. Only the first five stanzas have been preserved, from which it appears probable that the author is Jacun be-Rabbi Ṣemaḥ. Stanza 1 spells out יכון; stanza 2 בירב; stanzas 3 and 4 repeat צמח; stanza 5 has ביבי. Only the first three or four lines are to be counted in the acrostic scheme.

3 (2a, l.1). The last seven stanzas of a poem, whose refrain

began ושבו or ושבי by .... Kohen. Every stanza consists of four lines, the first three of which rhyme with one another, while the fourth lines have a running rhyme חַיִם. There must have been some acrostic scheme. The preserved stanzas spell out כהן ביאה. The first preserved line is כגן רוה יהיו.

4 (2a, l. 13). A poem with a refrain הללויה. There must be at least twenty-two stanzas (the writing on fol. 2b is practically obliterated) in alphabetic order, each having two short lines. All the lines rhyme in יה. The first stanza is אשתך כנפן פוריה הליכות ביתה צופיה.

5 (2b, l. 18). The first few lines of a poem headed אחר, and beginning חותן ואב.

Two paper leaves, torn and faded, forming the outer sheet of a fascicle. Size $7\frac{3}{4}\times5\frac{5}{16}$ ins. (=19.7×13.5 cm.). Number of lines ranges from twenty to twenty-one. Square character with a tendency to cursiveness. [Amram.]

## 301

Part of a collection of piyyuṭim, probably for שבת נחמו.

1. The latter part of a hymn, the last stanza of which begins י"י לבת ציון בשר בחיבה.

2 (1a, l. 10). A hymn headed אופן, and beginning נחמו אמונים בדת הגויים. It consists of two parts, the first of which reaches as far as נ, while the second has from ס to ת. The first has three stanzas of three lines each and two refrains used alternately. In the first four stanzas the lines are in alphabetic order (the first word נחמו not being counted) and rhyme with one another, while the fifth and sixth stanzas are devoted to מ and נ, respectively. The second part has two stanzas of four rhyming lines each, and the rest of the alphabet (ס—ת) is thus disposed of.

3 (1b, l. 18). A hymn headed זולת, and beginning אלי מלכי ומנפישי. It has many stanzas, the number of which, owing to the bad state of the manuscript, cannot be definitely determined. Each stanza has four rhyming lines, the first three of which are in alphabetic order, while the fourth is a biblical quotation. The last word is repeated, and two extra lines, one of which is biblical, are added.

4 (3a, l. 11). A hymn headed זולת, and beginning אי פלגיה סוכו. It has numerous stanzas of four rhyming lines each. These lines are in alphabetic order.

5 (4a, l. 15). A hymn in alphabetic order, headed ואתחנן ונחמו,

and beginning ואישור חנון. Each stanza consists of two rhyming lines, followed alternately by the refrains נחמו נחמו and ואתחנן אל יי.

Four paper leaves, faded, forming a small fascicle. Size $6\frac{5}{8}\times4\frac{1}{2}$ ins. (=16.8×11.4 cm.). Number of lines ranges from eighteen to nineteen to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 302

Part of a collection of liturgic hymns.

Recto begins with the middle of a piyyuṭ, in which every line began with ברוך followed by a word in alphabetic order. This fragment begins with the ל line, which reads ברוך לבדו קנה חמשה קנינים. There is a running rhyme נים, and the hymn ends on this page. Verso has another hymn headed שבח and beginning לא תאחר שאלת קוראך בכל לבו. Every line begins with לא which is followed by a word whose root is in alphabetic order. All the lines seem to have the same rhyme. This page ends with the י line. Some words are vocalized.

One paper leaf, slightly damaged, measuring $4\frac{7}{8}\times3\frac{15}{16}$ ins. (=12.4 ×9.9 cm.). Recto has fifteen lines, while verso has twelve. Square character. [Amram.]

## 303

A piyyuṭ consisting of nine stanzas in alphabetic order. It is headed שבח, בש׳ רח׳, and begins אלי׳כם אישים ארימה קולי. Each stanza has four rhyming lines, the last of which is a biblical verse beginning with אשרי. We reach as far as the ט stanza. Verso also has some scribbling in Hebrew and Arabic. See שפתי רננות, Leghorn, 55a.

One paper leaf, measuring $7\frac{5}{8}\times5\frac{5}{8}$ ins. (=19.3×14.3 cm.). Recto has seventeen lines, while verso has only nine, the lower part being blank. Square character with a tendency to cursiveness. [Amram.]

## 304

Part of a collection of piyyuṭim on dew(?) for the Eighteen Benedictions.

1 (1a, l. 1). The greater part of a piyyuṭ based on the Eighteen Benedictions and on biblical verses, mostly from Psalms. It seems to consist of eighteen stanzas (from א to צ), each having two or three rhyming lines, the first of which is in alphabetic order, while the last is a biblical verse. Each stanza is followed by one of the Eighteen Benedictions. This fragment begins with the second line of the ז stanza followed by חושה לחתלה.

2 (1a, l. 16). A piyyuṭ headed יום ג' חורן. The first line is torn off, and the second begins באורות טללים. It is identical in structure with 1.

3 (fol. 2a, l. 3). A piyyuṭ headed יום ד', and beginning אודה י"י בכל ליבי. It seems to be based on Psalm 111, and its structure is the same as the preceding. (Not identical with Zunz, p. 223, No. 24.)

4 (2b, l. 5). A piyyuṭ beginning דעת וחוכמה הבינינו ולמדינו. It is also based on the Eighteen Benedictions, but the first three are not included. There are fifteen lines, most of which rhyme in נו, corresponding to the remaining fifteen benedictions.

This fragment belongs to the same fascicle as No. 305, with which it is continuous.

Two parchment leaves, damaged, forming the inner sheet of a fascicle. Size $4\times3\frac{13}{16}$ ins. ($=10.1\times9.6$ cm.). Number of lines ranges from sixteen to eighteen. Square character with a slight tendency to cursiveness. [Amram.]

## 305

Part of a collection of piyyuṭim for the Eighteen Benedictions.

1 (1a, l. 1). A piyyuṭ consisting of eighteen stanzas (from א to צ), each having three rhyming lines, the first of which is in alphabetic order, while the third is a biblical verse. This fragment begins with the ב stanza, which is illegible. This is followed by גודלך יתקדש בנו.

2 (1b., l. 11). Fragment of a piyyuṭ headed יום ב', which is probably similar in structure to the preceding. The beginning is torn off, and this page ends with the first line of the ז stanza זאת ולא בכסף להיגאל.

Two leaves are missing between fol. 1b and 2a (insert No. 304).

3 (2a, l. 1). A hymn of eighteen lines in alphabetic order, corresponding to the Eighteen Benedictions, and rhyming in נו. It begins אדון למענך עזרנו בו ברעיפת... גודלך יתקדש בנו ונעריצך דעת וחוכמה. It is thus similar to Zunz, 66, with which it may be identical, though it offers important variants.

4 (2a, l. 11). A piyyuṭ consisting of fifteen stanzas, each having two short lines, the first of which is in alphabetic order (from ד to צ), corresponding to the last fifteen benedictions. It begins דעת דתך למד.

5 (2b, l. 7). A piyyuṭ which seems to be similar in structure to 4. The first few words are torn off, and the ו stanza begins ותפילה לא תיבוה. The fragment ends with the beginning of the נ stanza.

This fragment belongs to the same fascicle as No. 304, with which it is continuous.

Two parchment leaves, badly damaged by fire, forming the outer sheet of a fascicle. Size $4\times3\frac{13}{16}$ ins. (=10.1×9.6 cm.). Number of lines ranges from seventeen to eighteen. Square character with a slight tendency to cursiveness. [Amram.]

## 306

Part of a collection of piyyuṭim.

The first line of verso is יום עמדי מיחל. Altogether five and a half couplets have been preserved. The first line of each couplet begins with נפשי לך, while the second begins with אף רוחי.

One paper leaf, measuring $7\frac{3}{8}\times5\frac{5}{16}$ ins. (=18.7×13.3 cm.). Recto has ten lines, while verso has only three, the rest of the page being blank. Large square character. [Amram.]

## 307

The first leaf of a collection of piyyuṭim.

Recto is blank, except for a few letters scribbled on it by a later hand. Verso has the beginning of a piyyuṭ by al-Sanjari. It is headed מעמד . . . ל. . . כוד ושב[ו]עת ללסנגארי ז"ל, and begins ארונים כהטה לרקיעים. It probably consisted of eight stanzas, each having four rhyming lines in alphabetic order. Four letters are disposed of in each stanza. This fragment reaches as far as the ט line. Next page began with ינתנו.

One paper leaf, badly damaged and faded. Size $6\frac{1}{4}\times4\frac{3}{4}$ ins. (=15.8×12 cm.). There seem to have been eleven lines to a page. Square character with a tendency to cursiveness; vocalized in a way slightly different from the Tiberian system, $\dot{\bar{}}$ being written $\bar{\dot{}}$. [Amram.]

## 308

Part of a long piyyuṭ. There were at least twenty-two long stanzas in alphabetic order. This fragment begins with the end of the ז stanza, and ends with the first part of the כ stanza.

First words of recto are זך ענהו.

One paper leaf, badly damaged, measuring $7\frac{1}{2}\times5\frac{1}{2}$ ins. (=19×14 cm.). There are twenty lines to a page. Oriental cursive character. [U. P.]

## 309

Part of a collection of liturgic poems.

1 (fol. 1a). The end of a Seliḥah. This page begins with למלכינו לשרינו ולאבותינו כי מאננו לשמעה. Only a stanza and a half are preserved here. The last stanza contains eight rhyming lines, and ends with חי וקיים נור' מרו' וקדו'.

2 (fol. 1b). A hymn headed ל', and beginning אמנם חמש ערלות רמז ציר לעדתו. It probably consisted of eleven stanzas, each having four rhyming lines. The alternate lines of each stanza are in alphabetic order. Only two stanzas are preserved here, and we reach as far as ד.

Some leaves are missing between fol. 1b and fol. 2a.

3 (fol. 2a, l.1). The last line of a hymn which is Isaiah 1.19 (with the exception of אם).

4 (*ibid.*, l.3). A hymn headed ל', and beginning אשרי אדם שומע לי. ואוי לו אם לא ישמע לי. It is one stanza having four rhyming lines.

5 (*ibid.*, l. 7). A hymn headed ל', and beginning יחיד ומיוחד. It is one stanza having six rhyming lines.

6 (*ibid.*, l.10). A Seliḥah headed ל' אויב כהכני, and beginning אוזן לא הטו לשמוע תוכחות. It contains two stanzas, each having four rhyming lines. The alternate lines are in alphabetic order, and reach as far as ד.

7 (fol. 2b). A Seliḥah beginning ואת שדודה. It consists of nine rhyming lines.

8 (*ibid.*,). A prayer headed ל', and beginning שמעו איתנים מוסדי ארץ. Only four lines of this prayer are preserved.

Two parchment leaves, measuring $5\frac{11}{16}\times4\frac{1}{2}$ ins. (=14.4×11.4 cm.). Fol. 1a has writing only on the upper half, while fol. 1b is covered with writing on the lower half. Nothing seems to have been erased. Number of lines on fol. 2 is thirteen on each page. Oriental square character. [Adler.]

## 310

It seems to be part of a prayer, describing the various festivals.

One paper leaf slightly damaged, measuring $10\frac{3}{4}\times7\frac{5}{16}$ ins. (=27.3 ×18.5 cm.). One side has twenty-three lines, while the other is blank. Square character with a strong tendency to cursiveness. [Amram.]

## 311

It seems to be part of a commentary on some piyyuṭ. The writer explains the force of thirteen difficult and rare words which are em-

ployed in this piyyuṭ, instead of easier synonyms, for the sake of effect. He justifies this usage by quotations from the Bible, as, for instance, the employment of אד (Job 36.27) instead of מטר and שליחה (Deuteronomy 28.57) for בנה ובחה.

A narrow strip of parchment, badly damaged and with a hole in the centre. Size $7\frac{5}{8}\times2\frac{13}{16}$ ins. (=19.3×7.1 cm.). There are twenty-eight lines to a page. Square character with a tendency to cursiveness. [Armam.]

For other liturgic fragments see verso of No. 334.

# IV

# SECULAR POETRY

## 312

A poem by Elhanan b. Shemariah, very likely the famous scholar of Kairuwan who lived towards the end of the tenth century and corresponded with the Geonim R. Sherira and his son R. Hai. Each line of the manuscript contains a complete verse. The poem thus contains sixty lines, all rhyming in רִים. The first sixteen lines bear the acrostic of the author's name אלחנן בירבי שמריהו. The rest of the poem is arranged alphabetically, two verses for each letter of the alphabet, making up forty-four verses. The first line is אשרי אדם מצא חכמה והפיק תבונה ומוסרים.

Some of the words are vocalized. Thus מְדַבְּרִים, קְנֹה, שְׁקֹד. The orthography is mostly in accordance with the biblical Masorah, but is not consistent. The copyist has בתחילה and מזמה; חיפוש and לְמוד.

Prof. Israel Davidson published this poem and annotated it in *JQR.*, New Series, IV, pp. 53–60.

One leaf, measuring $11\frac{9}{16}\times4\frac{1}{2}$ ins. (=29.4×11.4 cm.). Number of lines in recto is thirty-nine, while verso, whose lower half is blank, has twenty-one lines. Ordinary square character. [Adler.]

## 313

Part of Ibn Gebirol's Diwan.

Some lines of the poem נחר בקראי גרוני (Dukes' edition, p. 1) are still legible in fol. 1b. Some leaves are apparently missing between 1b and 2a. The latter begins with the end of a poem, the last line of which is

דע נפשך היטב ביען היא לבד. מן השאור נשאר ומן הגלד

See *Ha-Maggid*, XVIII, p. 278. The metre is Kamil. This is followed by a poem whose superscription is ולה איצא מתל דלך and which begins אבל (?) אם אחרית שמחת אדמה.

Two paper leaves, the writing of which is almost entirely faded, forming the outer sheet of a fascicle. Size $7\frac{1}{2}\times5\frac{7}{16}$ ins. (=19×13.8 cm.). There seem to be about twenty lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 314

Part of Judah ha-Levi's Diwan, with Jewish-Arabic superscriptions.

1(fol. 1a, l.1). The greater part of the poem התרדף נערות (Harkavy, vol. I, p. 28; Brody, vol. II, p. 160). This fragment begins with l.7 והתרצה ליצרך. There are some variants, as פני מים ושמים עדיים עלי ליל... (l.37; see Halper, *Post-Biblical Hebrew Literature*, vol. I, pp. 84, 236).

2(fol. 1, l.13). A poem headed ולה פי אלריח אלגרביה, and beginning זה רוח צד מערב רקוח (Harkavy, II; Brody, II, p. 171).

The last line of fol. 1b is ולה איצא פי מתל דלך. Some leaves are missing between fol. 1b and 2a.

3(fol. 2a, l.1). The greater part of the poem beginning לבי עמוד (Harkavy, vol. II, p. 79; Brody, II, p. 218). This page begins with l. 3.

4(*ibid.*, l.20). A poem headed וקאל איצא, The second hemistich of the first line is ויום רע וחלי בוער ועשן. It consists of three lines.

5(fol. 2b, l.1). A poem headed...ועדלה בעץ אכואנה, and beginning דבריך כמור עובר רקוחים (Harkavy, vol. I, p. 16; Brody, II, 164). The fragment ends with l. 21.

Two paper leaves, badly damaged, forming the outer sheet of a fascicle. Size $8\times5\frac{3}{4}$ ins. (=20.3×14.6 cm.). There are twenty-two lines to a page, each line being divided into hemistichs. Square character with a tendency to cursiveness. [Amram.]

## 315

Part of Judah ha-Levi's(?) Diwan.

1(fol. 1, l.1). The latter end of a poem in the Kamil metre with the rhyme מתך. The first line of this page is האף ונחלי אפך יתרגשו וחשוף זרועך ואכתך.

2(*ibid.*, l.13). A poem headed, in Arabic character, غير ه ايضا(?), and beginning קרבי מפני דתך יחילון. It is in the Wafir metre.

3(fol. 1b, l.6). A poem headed, in Arabic character, غير ذلك(?), and beginning למתי הזמן יטרח ואשא.

4(*ibid.*, l.9). A riddle headed יהודה הלוי פי סחאבה מטר, and beginning ומה בוכה בלי עין ועפעף (Brody's edition, vol. II, p. 209).

5(*ibid.*, l.12). A riddle headed ולה פי אלמראה, and beginning כלי מכיל לאין תכלית וקצה (Brody, *ibid.*, p. 195).

6(*ibid.*, l.15). A riddle headed ולה פי אלדיך, and beginning ומה מלך במנבעת אדומה (Harkavy, vol. II, p. 77; Brody, II, p. 202).

7(fol. 2a, l.1). A poem beginning יליד ימים אשר שניו חרוצות מזמותיו כצל רצות ואצות. Twenty-eight lines of this poem have been preserved, and, although there is no superscription, this seems to be the beginning, otherwise the first hemistich would have had no rhyme.

Two paper leaves, damaged, forming the outer sheet of a fascicle. Size $7\frac{3}{4}\times5\frac{1}{2}$ ins. (=19.7×14 cm.). Number of lines ranges from fourteen to sixteen to a page. Large cursive character; sporadic vocalization. The lower part of fol. 1b is in a smaller hand. [Amram.]

## 316

Dirges on the destruction of the temple and of Jewish communities in Northern Africa (Maghreb) and Spain, probably part of Abraham Ibn Ezra's Diwan, as some of the stanzas agree almost verbatim with אהה ירד על ספרד רע מן השמים (Egers' edition, No. 169, and Rosin's edition, vol. II, No. 19; see below).

1(fol. 1, l.1). The latter part of a dirge, probably for the Ninth of Ab, with a refrain אכלונו. The last two stanzas which have been preserved, begin with ה and מ, respectively, and are perhaps part of אברהם. The first line of the first of these two stanzas is העל אל. תהי ממעונך. וחביונך. השקיפה בהר האל. מתאפק לצרינו ציון.

2(fol. 1b, l.2). A long dirge headed ולה רצי אללה ענה נדב עלי אהל אלמגרב. It consisted of several stanzas of unequal length, and is partly identical with No. 169 of Egers' edition of Ibn Ezra's Diwan (=No. 19 of Rosin's edition). There seem to have been two dirges, one on the North African communities and the other on the Spanish communities. The introductory lines in this fragment are

איך נחרב. המערב. ורפו כל ידים
ואוי ירד על. ספרד. רע מן השמים

As in the above-named editions the second line alone is found (with the variant of אהה for אוי), the assumption may be hazarded that these two lines are the titles of two separate dirges. It is likely that in the printed editions the first stanza is missing, as we need an א for the acrostic; the first few lines, which Rosin evidently considers as part of the acrostic, is merely introductory. The refrain after every stanza is עיני עיני יורדה מים. This fragment has preserved three stanzas: 1) beginning הוי אקרא. על דרעה. אשר באו בתחלה. ימי רעה; 2) beginning אוי אפס. כל קהל פאס. וחיש אברו. כמצרה. על קהלת סגלמאסה; 3) beginning

במהרה. Only stanza 2 is found in the printed editions. But even this stanza has important variants, the end being entirely different. It is also to be mentioned that the beginning of the first line of stanza 3 is incorporated in the middle of the ה stanza of the printed editions.

The structure of all these dirges follows a definite plan. Each line is divided into three parts, the first two of which rhyme with one another, while the third has a running rhyme. The first two parts have three syllables each, and the third has six.

Two paper leaves, slightly torn, forming the inner sheet of a fascicle. Size $4\frac{9}{16}\times3\frac{1}{16}$ ins. (=11.5×7.7 cm.). Number of lines ranges from sixteen to eighteen to a page. Small square character, with a tendency to cursiveness. [Amram.]

## 317

Part of a treatise by Ibn al-Abraṭ (or Akhraṭ; hardly Labraṭ), in Jewish-Arabic, on biblical and mishnic grammar (?). On fol. 2b, ll. 9, 10, there is תם אלכתאב בעון···לבן אלאבראט. This is followed by a poem of twenty lines, in the Wafir metre, containing ten riddles. The first hemistich is אמור מה גוף כמו כסף מזוקק.

Two parchment leaves, badly damaged and faded, forming the outer sheet of a fascicle. Size $8\frac{1}{2}\times5\frac{1}{2}$ ins. (=21.6×14 cm.). Number of lines ranges from twenty-seven to thirty to a page. Square character. [Amram.]

## 318

A panegyric addressed to Yaḥyah b. Abraham. The superscription reads: ...יפיפיה נחרזה

בהדרת כ'ג'ק' מ'ו' השר
יחיה בר אברהם שר בית
ישראל ותפארתם יכון לעד

The poem is headed רח' בש', and the first line is חכם סופרים ושורש החסידים ומתפאר עלי כל הנגידים. It consists of twenty-seven rhyming lines in the Wafir metre. The entire poem seems to have been preserved, as there is a blank space at the bottom. In a list of Fusṭaṭ families, published by J. Mann, *Jews in Egypt and in Palestine under the Fatimid Caliphs*, II, 319, mention is made of יחיה ראש הנדיבים, son of Abraham. It is hard to decide whether he is indentical with the hero of this poem.

Verso is covered with scribbling, some one having used it to test his pen and ink. The following words are in bold character: תגרבה חבר, תגרבה קלם, נסיון דיו.

Who the author is cannot be ascertained from the fragment. Is it Eleazar b. Jacob?

A long strip of paper, badly damaged and faded, $23\times6\frac{1}{2}$ ins. (=58.5×18.4 cm.) Large square character with a tendency to cursiveness. [Amram.]

## 319

One side has a poem in the Wafir metre, beginning אשורר שיר לתור חוקר קרבים ובחן לב ומבין מחשבים. This seems to be the beginning, as some letters of the superscription, which is torn off, are still visible. It is probably a general panegyric to be sent to any great man on the occasion of his marriage. This page has thirty-nine lines, and after praising God, the poet says: בכן בחר בר' פל' [=ברבנו פלוני] לנגיד על עדתו החביבים (l.13). He further says:

ולקח נערה יפה כבודה צביית חן ואיילת אהבים

יפת תאר ונוה כהדסה מקושטה בכל מיני זהבים (ll. 33, 34).

Verso is in a different hand, and has three incoherent lines, in Hebrew and Arabic, which may have been used for caligraphy. Then follows a legal document in Jewish-Arabic (it may be a copy), in which it is declared that Sheerith (שארית; the ת is not clear), the blind ḥazzan, b. Japheth, had been accustomed to lead in prayer at certain times, but was prevented from continuing his practice.

It is possible that this document was written before the poem.

A large strip of paper, badly torn and faded, measuring 18×8 ins. (=45.7×20.3 cm.). Square character with a strong tendency to cursiveness. [Amram.]

## 320

A wedding poem, in which the stanzas begin with the names of the *Sidras* in regular order. This leaf has twelve stanzas, covering the entire book of Genesis (תולדת is missing through oversight). The lines in each stanza rhyme with one another.

One paper leaf, badly damaged, measuring $6\frac{7}{16}\times4\frac{3}{8}$ ins. (=16.3 ×11 cm.). There are twenty-eight lines to a page. Late Oriental cursive character. [Amram.]

## 321

Part of a poem describing a controversy between water and wine as to their respective merits. There are ten syllables to a line, but no metre of quantity. It may therefore be surmised that it belongs to the Italian school of Hebrew poets, after the Arabic influence had

waned. It is likely that every stanza consisted of eight lines, the first seven of which rhymed with one another, while the eighth had a running rhyme הוּ. Each disputant was allowed a full stanza in his turn. This leaf has the greater part of a water stanza, a complete wine stanza, and the beginning of another water stanza. The wine stanza begins:

דבר היין לכל הנצבים
שמעוני והשיבו במלים ערבים.

One paper leaf, slightly damaged and faded, measuring $5\frac{1}{2}\times3\frac{9}{16}$ ins. (=14×9 cm.). Number of lines ranges from twelve to thirteen to a page. Large character with a tendency to cursiveness; sporadic vocalization. [Amram.]

## 322

Fol. 1a is blank. The first five leaves are in an irregular square character, and contain biblical verses, as Deuteronomy 34.2a; Psalm 3.7–9; 4.1–5b. On fol. 1b there is על שמך קדושה···דחג השבועות and on fol. 3b שלמה ברנש יחיה לעד אמן ואמן סלה.

From fol. 6a to 7b there is what seems to be a satirical poem against the writer's enemy. Number of lines ranges from six to eight. Square character with vowel-points. Both the orthography and vocalization are faulty. The first few lines are:

הדרת אדם לבושו
עטרת זהב ברושו (=בראשו)
ישכב עם אמו ואחותו
ואין עליו חט (=חטא) ברשעתו

Fol. 8 is blank.

A fascicle of eight paper leaves fastened together. Size $3\frac{1}{2}\times2\frac{5}{8}$ ins. (=8.8×6.6 cm). [Amram.]

## 323

The latter part of a poem addressed to a wealthy person.

Thirteen lines of this poem have been preserved, all rhyming in בות, and this seems to be the end of the poem, as the page concludes:

כ'ד' אורך ימים אשביעה(!)
ואראה בישועתי

These words obviously do not fall in with the scheme of the other lines, and may be regarded as a fitting end. Each line is subdivided into four short ones, three of which rhyme with one another, while the

fourth ends in בוֹת. The metre is one short syllable followed by five long ones (– – – – – ⌣). The line before the last reads:

חייה את בניו וירבה את ניניו ויעצים מניניו ופריו לא ישבות

Manuscript has יושבת, which is a scribal error.

A piece of paper, torn and faded, measuring $6\frac{3}{4}\times7\frac{11}{16}$ ins. (=17.1 ×19.5 cm.). Recto has fifteen lines, while verso is blank. Square character, with a tendency to cursiveness. [Amram.]

## 324

It seems to be part of a poem describing a controversy between the Sabbath day and circumcision, each one claiming the highest rank for itself. About three stanzas have been preserved, one of which begins: אמר יום השבת בי השקט ובטחה.

A piece of paper, being the lower half of a leaf; faded. Size $3\frac{7}{8}\times 5\frac{1}{2}$ ins. (=9.8×14 cm.). About ten lines to a page have been preserved. Square character. The beginning of each paragraph is in red ink. [Amram.]

## 325

The latter part of a poem addressed by Jeshuah b.... b. Moses Ab Bet Din to the three brothers Nethanel, Simḥah, and Isaac (deceased) the sons of Mesabbar (?).

The last twelve lines of the poem have been preserved, though in hardly a legible form. They are in the Wafir metre, and rhyme in חם. The first hemistich is marked off by :, and the second by :0. The last line is

קחו ילדי מסבר שיר שלחו
מסבר צור והאחים שלשתם

The names Simḥah and Nethanel are mentioned in the preceding line.

At the end of the poem there is this legend (part of which is scarcely legible): מן בעץ מא קאל ישועה(?)בן דנש(?) בן משה אב בית דין פי אלאכוא[ן] ר' נתנ[אל] ור' שמחה ומ' יצחק ז"ל···ואדאם הראסתהמא.

One paper leaf, badly torn and faded, measuring $7\frac{7}{8}\times7\frac{5}{16}$ ins. (=20×18.5 cm.). Recto has fourteen lines, while verso is blank. Bold square character with sporadic vocalization. [Amram.]

## 326

Part of an ethical treatise, in rhymed prose, containg pious reflections about the soul, similar to *Beḥinat 'Olam* and *Eben Boḥan*.

Fol. 1a begins ושוכנת בנויה השמרי לך מעשות רמיה פן תהיי דחויה כנכריה. It belongs to the same treatise as No. 327.

Two paper leaves slightly torn, forming the outer sheet of a fascicle. Size $7\frac{1}{2}\times5\frac{7}{16}$ ins. (=19×13.8 cm). Number of lines ranges from twelve to fourteen to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 327

Part of an ethical treatise, in rhymed prose, containing pious reflections about the soul, similar to *Beḥinat 'Olam* and *Eben Boḥan*. Recto begins with אל תאמרי אחטא היום ואשוב מחר שמא לא תחיי עד עלות השחר. It belongs to the same treatise as No. 326.

One paper leaf. $7\frac{5}{16}\times5\frac{5}{8}$ ins. (=18.5×14.3 cm.). There are fourteen lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 328

The first part of a book entitled *Megillat ha-Saṭan*, in Hebrew and Jewish-Arabic. The style of the Hebrew is modelled after the Bible, and is in many respects similar to Josippon. The Arabic, however, is not classical. Each Hebrew verse is followed by the Arabic translation. Fol. 2a has the title beautifully illuminated מגלת השטן הידוע שמרד במלך סולימאן בלאראבי ובלשון הקודש. The first four verses of the book have been preserved. It deals with the revolt of Ahmad Basha (1524) against the sultan Suleiman (Suleiman I of Turkey).

The first verse runs as follows: ויהי בימי המלך סולימאן גדל איש אחד משריו [ושמו] השטן הידוע וינשאהו מעל כל השרים וימצא חן בעיניו [ויתן] לא(!לו) את מצרים. וכאן פי איאם אלמלך סולימאן רפע וזיר מן וזראה ואסמה אחמד באשה ורפע דרגתה ען כל אלוזרא ווגד חטא ענדה ונעלה באשת מצר.

This Megillah seems to be identical with British Museum, Or. 7768. (See Margoliouth. *Catalogue*, p. 591). That copy has וסמאה instead of ואסמה. The Megillah published by Margoliouth, in *JQR.* VIII, 277, deals with the same subject, but is entirely different.

Two paper leaves, the first of which is blank, slightly damaged. Size $6\frac{11}{16}\times4\frac{11}{16}$ ins. (217×11.9 cm.). Fol. 2b has sixteen lines to a page. Square character. [Amram.]

## 329

Stray verses in Hebrew and Arabic (both in Arabic as well as in Hebrew characters). One set of lines is headed في شرب الراح (about

drinking wine). The Hebrew lines, as well as the Jewish-Arabic, are vocalized. There seems to be a dirge, in Jewish-Arabic, on the death of a man named David, and the first line is מִן בַּעְדַךְ יַארְבִּי דָוִיד יִשְׂרָאֵל פִּי שִׂדַה (after thy death, O Rabbi David, Israel is in distress). There are also lines from a piyyuṭ.

It may be surmised that this fragment contains mere exercises.

Two narrow and long paper leaves, torn, measuring $10\frac{5}{8}\times3\frac{3}{4}$ ins. ($=27\times9.5$ cm.). Number of lines ranges from eighteen to twenty-six to a page. [Amram.]

## 330

It seems to be part of a transcription, in Hebrew characters, of an Arabic book modelled after the *Maḳamat* of al-Ḥariri. This leaf contains seven lines of a poem with the rhyme ـــال, in the Wafir metre. There is also a *Rawi* (narrator) who expresses his admiration. The hero's name seems to be 'Antar (no doubt after the name of the famous poet of the pre-Muhammedan era). The narrator tells him that he had heard pleasant tidings from his brother 'Omar.

The orthography is sometimes vulgar. Thus מא תקר בהי עיני (verso, l. 1).

One paper leaf, measuring $6\frac{1}{16}\times3\frac{11}{16}$ ins. ($=15.3\times9.4$ cm.). Late Oriental cursive hand. There are twenty lines to a page. [Amram.]

For other poens, see verso of Nos. 159, 339, and 341.

# V

# DOCUMENTS AND LETTERS

## 331

Recto contains part of a marriage contract, dated Sunday night, 17th of Tishri, in the year 1183 (=871?). The last line reads very clearly: אלפא ומאה ותמנן ותלת (the word ותלת is slightly obliterated, but it is immaterial to the ascertaining of an approximate date). On the margin is written (!)ברוך ייי הללויה מציון שיכון(!) ירושלום

Verso seems to have quotations from the Zohar.

A piece of parchment, badly damaged and faded, measuring $5\frac{1}{2}\times3\frac{1}{2}$ ins. (=14×8.8 cm.). Seven fragmentary lines have been preserved on recto in an old square character, while verso has seventeen short lines, evidently added at a much later period, in a square hand with a tendency to cursiveness. [Amram.]

## 332

Part of a letter in Hebrew, addressed by Sa'adya Gaon to three of his pupils in Fusṭaṭ, concerning the calendar of the year 233. Fol. 1a begins with the middle of the letter. The writer says that he has always yearned for his pupils, and complains that for six and a half years he has received no letter from them, though he had written to them a letter of condolence on the death of their grandfather. He then goes on to say that he hears from their mutual friend Rab David b. Rab Abraham about certain letters from the heads of the academies concerning the months Marḥeshwan and Kislew of the year 233. Indeed, the writer continues, he had heard, while in Aleppo, that Ben Meir was declaring both months defective. However, the exilarch and the heads of the academies and the Allufim all agreed that those months were complete. At the end of the letter are four lines, in Arabic script without diacritical points, giving the names of the writer and addressees, headed אלענואן ערבי (address in Arabic). Ll.3 and 4 seem to me very clear:

من سعيد بن يوسف راس الكل

القسطاط مصر ... دكان علي بن سليم ...

In the first two lines the names سليم, عزيز, سليمن (?) are probable.

The year 233 is obviously Seleucid (=921).

This fragment was published by Schechter, *Saadyana*, VII, pp. 24–26. At the end he remarks: "Here (after אלעזואן ערבי) follow a few Arabic lines, but experts who examined them assured me that they have no bearing on the preceding matter." ..הקי (leaf 1, verso, l. 16) should be הקיץ (see Bornstein), and is the last line of that page. Some leaves seem to be missing between 1b and 2a.

Two paper leaves, extremely well preserved, though partly stained. The leaves form the outer sheet of a fascicle, and are not continuous: the transition from fol. 1b to 2a is too abrupt. Size $5\frac{1}{2}\times3\frac{1}{2}$ ins. (=14 ×3.8 cm.). Number of lines ranges from sixteen to seventeen to a page, except fol. 2b which has eight lines in Hebrew characters, with sporadic vowel-points in the Tiberian and Bâbylonian systems, and four in Arabic script without diacritical points. [Sulzberger.]

## 333

Recto is a marriage contract, dated Marḥeshwan, 1300 (and some odd years, as the rest of the line is torn off; =about 988). The bridegroom's name is Manṣur Kahana b. Moses, and it appears from the end and from verso that the bride's name is Zein-da daughter of ʿAlom (?). The witnesses are ʿAlwan (?) b. Nathan; Abraham b. Joseph; Joseph b. Solomon b. Ḥur.

Verso, which is in Jewish-Arabic, contains the statement that the property mentioned in the marriage contract, namely, a fourth of the house, was transferred from Zein-da, who received thirty dinars. The witnesses are Ṣemaḥ ha-Levi b. Jacob;...b. Solomon.

There are also a few illegible words in Arabic script.

A piece of parchment, badly mutilated, measuring $14\frac{7}{8}\times11\frac{1}{2}$ ins. (=37.7×29.2 cm.). Recto has twenty-one lines, while verso has only six, besides a line in Arabic script, the rest of the page being blank. Square character with a tendency to cursiveness. The writing on verso is larger than that in recto. [Sulzberger.]

## 334

Recto has a legal document, in Hebrew, dated Fusṭaṭ, 1352 Seleucid era (=1040). Siba' (סבאע) b. Manasseh renounces all claims to anything belonging to Benjamin b. Joseph and his wife Ganiyyah

(גניה), daughter of Amram, since he divorced their daughter Riḍa (רצא).

This document is incomplete, as it was subsequently trimmed on all sides and folded into two, to form the outer sheet of a fascicle containing liturgic poems. One side is blank, while the other is headed בשם יי׳ נעשה ונצליח, and contains an alphabetic Seliḥah beginning יום, אשמנו ועזבנו מצות, and consisting of seven stanzas, each having four lines, the first three of which rhyme with one another and are in alphabetic order (יום not being counted), while all the fourth lines have one rhyme. The refrain is יום צעקנו בלילה נגדך וסדרנו סל[יחותינו]. This leaf contains also the beginning of another liturgic poem beginning יודוך עם זו. It has the acrostic יוסף, and was in alphabetic order.

These two liturgic comositions have been published by Davidson in הצופה מארץ הגר, vol. II, pp. 6 and 7.

A piece of parchment, mutilated, measuring $11\times7\frac{3}{4}$ ins. ($=27\times9$ cm.). Recto has twenty-three long lines in a large square hand, while when folded into two, verso becomes fol. 1a and 2b; the former has twenty-three short lines, in square character with a tendency to cursiveness, and the latter is blank. [Sulzberger.]

## 335

A legal document, repeated almost verbatim on both side. As the writing on verso is smaller, the document on that side has been preserved in its entirety, except for some ends of lines which are torn off. The text on recto is incomplete, the last lines having been cut off. Verso gives, at the end, the date and place: Fusṭaṭ, Sunday, 9th of Nisan, in the year 1352 Seleucid era ($=1041$). Witnesses testify that Nahum b. Peraḥ came and informed them that his father died and left, among other things, a court (חצר) adjacent to the court of Ḥunain b. Abraham and to that of Barakat b. Ḥarit. The boundaries of the court are fully described. It is the Street al-Mashaṭ or al-Mashani, in the city of Ṣahragt. When the father died, he left behind him one son, the declarant, and two daughters named Mona (מונא) and Sittunah (סתונה), both unmarried. Being obliged to contribute towards the maintenance of his sisters by giving them a tenth part of his inherited property, he deeds the court to his two sisters. The text on recto seems to be the original. Instead of צהרנת recto has צהרשת.

A piece of paper, partly torn and faded, measuring $12\times8\frac{1}{4}$ ins. ($30.5=20.9$ cm.). Recto has twenty-nine lines, and verso has

thirty. Square character with a tendency to cursiveness, the writing on recto being somewhat larger. [Amram.]

## 336

A legal declaration, in Jewish-Arabic, dated Wednesday, 4th of Iyar, 1358 Seleucid era (=1047). Witnesses testify about the transference of the ownership of a dwelling in one of the streets named the Street of the Poor or "Tanners" (אלזקאק אלגיר נאפד אלמערוף בזקאק אלמסאכין), in Fusṭaṭ (this street is mentioned in another document referred to by Ernest James Worman, *JQR.*, vol. XVIII, p. 27). The witnesses are Sa'adya b. Ephraim he-Ḥaber; Joseph b. Jacob; Baḳā' ha-Kohen b. Mukhtar; Jeshuah ha-Levi b. Solomon. This is followed by a declaration, in Aramaic, by the court. It is stated that the judges examined the witnesses and their signatures, and verified their assertions. This declaration is signed by Sahlan, the deputy of the academy (סהלאן סגן הישיבה) b. Abraham, the elect of the academy (בחיר הישיבה); Ephraim he-Ḥaber b. Shem[ariah] (אפרים זע״ה החבר בס׳נ׳ ברבי שמ[ריה].)

A piece of paper, badly mutilated and faded, measuring $9\times8\frac{1}{2}$ ins. (=22.8×21.6 icm.). Recto has eighteen lines, while verso is blank. Square character with a tendency to cursiveness. [Sulzberger.]

## 337

A legal document, in Jewish-Arabic. A litigant named Moses refused to allow to have a certain decision ratified both in the Jewish and Gentile courts. The other litigant, who seems to be the man making the declaration, was obliged to get witnesses to testify before both courts. His witnesses are:...b. Isaiah, 'Aṭiyyah b. Moses, Ḥayyim b. Moses. Then Ṣidkah (צדקה) and Moses came to court on Monday, the twenty-second day of Ab of the "above year" (that part is torn off). The judges seem to be Joseph ha-Kohen ha-Shofeṭ, Ephraim b. Shemariah. It is hard to say whether these two actually signed the document, though the writing of the names differs somewhat from the rest. Recto has on the right-hand margin:

יפת החזן בר דויד החזן

אפרים זע החבר בר שמריה.

A piece of paper, torn and partly faded, measuring $6\frac{7}{8}\times6\frac{1}{2}$ ins. (=17.4×16.4 cm.). Number of lines preserved ranges from eighteen to twenty to a page, apart from some lines on the margin. Square

character with a tendency to cursiveness written with a thick reed. [Amram.]

## 338

A bill of divorce, dated Fusṭaṭ, Monday, 10th of Adar, 1365 Seleucid era (=1053). It is stated that Joseph b. David divorces his wife Khaba' (כבא) the daughter of Joseph.

A piece of paper, slightly damaged, measuring $6\frac{9}{16}\times4\frac{1}{2}$ ins. (=16.6 ×11.4 ins.). Recto has sixteen lines, while verso is blank. Square character with a tendency to cursiveness. [Law School, U. P.]

## 339

Recto is a marriage contract (Ketubah). The lines are written along the length of the sheet. Only seven lines of this document are preserved; the rest has been cut off to suit the writing of verso. The bridegroom is named R. Japheth ben Nissim, and the bride's name is Sitt al-Dar, daughter of R. Isaac. [The meaning of the name of סת אלדאר is *lady*, or *mistress of the house*, סת is the vulgar pronunciation of سيدة in Egypt (see also Lane and Dozy). In Neubauer and Cowley's *Catalogue of the Hebrew Manuscript in the Bodleian Library*, vol. II, 1906, there are marriage contracts where the names סת אלסאדה (P 2807 20) and סת אלכפר (P 2821 16d) occur. These names are not transliterated by the authors of that catalogue. סת אלסאדה=mistress of lords, and סת אלכפר=mistress of the village]. The marriage took place in Fusṭaṭ (old Cairo) on the 21st of Adar in the year 1374 (=1063 A.D.).

Verso, which contains 26 lines, has a poem in the Wafir metre rhyming in אים. The lines of the fragment are continuous, and are not identical with the verses, that is to say, if a verse ends in the middle of a line another verse is started on the same line.

This poem seems to have been written on the death of a Gaon Daniel. Published by B. Halper in *JQR.*, New Series, vol. X, 411.

One parchment leaf. It now measures $15\times6\frac{1}{8}$ ins.(=38×15.5 cm.). But there is no doubt that originally it was much wider. [Adler.]

## 340

A legal document, in Jewish-Arabic, dated Fusṭaṭ, Thursday, 21st of Elul, 1404 (=1092). The heading is the usual Aramaic formula. Evidence is deposed in connection with Sa'adya b. Eleazar and Shelah

his brother with reference to a dwelling-place. The document proper ends on recto, and is signed by Abraham b. Shemaiah (who seems to be the scribe, as his signature is in the same writing as the body of the document), and ʿAli ha-Kohen b. Yayḥa. Verso is by a different hand, and begins ובעד דלך חצר סעדיה בן אלעזר ואכוה שלה ודכר. It is signed by Perahiah b. Joseph, Isaac (?) ha-Kohen, and ʿAli ha-Kohen b. Yaḥya (the same as on recto).

A piece of paper, damaged and faded, measuring $9\frac{1}{4}\times5\frac{3}{8}$ ins. (=18.4×13.7 cm.). Recto has thirty-four lines, while verso has only eleven, the rest of the page being blank. Square character with a tendency to cursiveness. [Amram.]

## 341

Recto has the latter part of a marriage contract, in large square character. Eight lines of the text have been preserved. Arabic expressions occur in the midst of the Aramaic text, as דינרי נאריה. The bridegroom is Joseph b. Solomon and the bride Karimah the daughter of Naṣir, known as Eleazar. The witnesses are ... b. Yaʿish, Ḥalfon b. Meborak, Judah b. Moses ha-Ḥazzan, and Joseph b.... It seems to belong to the eleventh century.

This parchment was subsequently folded in two, and the blank pages (fol. 1a and 2b) were utilized for the writing down of poems. Unfortunately the writing, which is in a small square hand with a tendency to cursiveness, is not very clear. Fol. 1a has part of a panegyric addressed to a person of high rank. The rhyme is בים, and the metre Wafir. The style is similar to that of Eleazar b. Jacob. Among the few legible lines, which are wiritten continuously, the following may be quoted:

חזה טורים כתבתימו בכח(?) לך השר וראש כל הנדיבים
. . . . . .
רצון האל ממלא בחסדים כקרבנות בפרים עם כשבים
. . . . . .
ואת הראש לפרטים עם כללים כאברהם שהוא ראש לנדיבים

Fol. 2b has, in the same hand as fol. 1a, a number of lines of a panegyric addressed to a Gaon. The rhyme is בה, and the metre Wafir. Some of the lines are:

הלא את הוא בחיר ראשי ישיבות ואת היום מעוטר הוד נדיבה
. . . , . . . .
ישיבתו בה ... נכונה יהו ימיו כבן יוסף עקיבה

A piece of parchment, mutilated and faded, measuring 12×5 ins. (=30.5×12.7 cm.). [Amram.]

## 342

Part of a document, in Jewish-Arabic, drawn up in the court of Maṣliaḥ ha-Kohen (Fusṭaṭ, 1127–1138). The parties seem to be Shabbetai ha-Ḥazzan b. R. Joseph and his wife ..fah (?) the daughter of Amram. Reference is made to אדוננו הגאון יחי לעד, and there is no doubt that Maṣliaḥ is meant by it.

A piece of another leaf is still to be noticed, and it is likely that this document formed part of codex in which the enactments of Maṣliaḥ Gaon were recorded.

One paper leaf, badly mutilated and faded, measuring 7½×5 ins. (=19×12.9 cm.). About twenty-five lines have been preserved to a page. Oriental cursive character. [Amram.]

## 343

Part of a legal document, in Jewish-Arabic, describing a session in the court of R. Maṣliaḥ. It seems to relate to the distribution of money left by a certain person for his widow and orphans. The money had been handed over by a prominent man (he is referred to in the document as סידנא שמואל בן נסים ירום הודו) to R. Maṣliaḥ (ודפעהא סידנא ירום הודו לר' מצליח). This R. Maṣliaḥ seems to be the Gaon of Egypt (1127–1138.)

A piece of paper, badly mutilated and faded, measuring 10¼×7⅛ ins. (=26×18.1 cm.). Recto has preserved twenty-seven lines, while verso has only three, the rest of the page being blank. Oriental cursive character. [Amram.]

## 344

A legal document, in Jewish-Arabic, dated Alexandria, 9th of Iyar, 1457 (=1145). Witnesses testify before the court in the jurisdiction of Samuel ha-Nagid that the silk which was deposited by Abu... b. Ḥalfon Ibn al-Damyaṭi was sold and disposed of in the proper manner. The witnesses are Yaḥya b. Elijah; Elezaar b. Abraham. The guardian was Abu Naṣr. Mention is also made of Abu ʿAm b. Saʿadya ha-Levi and Abu'l-ʿAlā b. Ezekiel ha-Levi Ibn al-Damyaṭi.

This Samuel ha-Nagid is undoubtedly Samuel b. Hananiah to whom Judah ha-Levi addressed several panegyrics.

A piece of paper, badly damaged, measuring $10\times6\frac{1}{2}$ ins. ($=25.4\times16.4$ cm.). Recto has twenty-nine lines, while verso is blank. Oriental cursive character. [Sulzberger.]

## 345

Recto is a legal document, in Jewish-Arabic, describing the session of the Jewish court of justice relating to the partnership of Abu Naṣr b. Khalf and Abu'l-Ḥasan b. Abu'l-Waḥsh. A certain sum of money was to be added. The merchant Sheikh Abu Sahl al-Levi b. R. Joseph ha-Levi b. Ayyub came and supplied the necessary sum. In the month of Adar in the year 1471 (=1160) Jewish witnesses, namely, Sheikh Abu 'l-Manja (or Munajja) al-Kohen b. Sheikh Abu 'l-Wafa' al-Kohen and Sheikh Abu 'l-Ḥasan b. Abu'l-Waḥsh (?), testified. Signed by Hillel be-Rabbi Zadok head of the court (אב בית דין). Another signature is torn off.

Verso contains a list of articles, in Jewish-Arabic, which Sitt al-Ruat gave as dowry to Meborak b. Abu ʿAli (נמלה אלנדוניא אלדי לסת אלרואת···אלי מבורך בן אבו עלי).

One paper leaf, badly mutilated and faded, measuring $6\frac{1}{16}\times5\frac{1}{8}$ ins. ($=15.3\times13$ cm.). Recto has eighteen lines, while verso has sixteen. Oriental cursive character, the two sides having been written by different hands. [Amram.]

## 346

A legal document, in Jewish-Arabic, with Aramaic phrases, dated Fusṭaṭ, Tammuz, in the year 1475 (=1163), in the jurisdiction of Daniel the great prince, the exilarch of all Israel (נשיאנו מלכינו דניאל הנשיא הגדול ראש גליות כל ישראל יהי שמו לעולם והכל שריר ובריר וקיים). The three judges were Jacob ha-Kohen b. Joseph, Menahem b. Berakot, Manasseh b. Joseph. The witnesses were Abraham ha-Kohen b. Aaron and Meborak b. Nathan he-Ḥaber.

The witnesses testify that Abu'l-ʿAla b. Abu Sahl al-Jubaili (אבו אלעלא בן בו סהל אלג'בילי) came to them and stated that the pledge entrusted to the merchant Abu'l-Maʿali, known as Ibn Asad R. Samuel b. R. Judah, had been taken from him. Now this Abu'l-ʿAla has no claim any more on Ibn Asad.

It seems that this piece of parchment is not the original document. Considering the date, the parchment looks comparatively new, and the writing is too clear. The word אלשיך is repeated twice without

one of them being crossed out. There is also ground to suspect that line 3 (כג'ק מרנא ורב' שמואל השר הנכב' החכ' והנב' גביר המבינים חמדת הזקנים ש"צ בן מר' ור' יהודה) is from another document, as it is not customary in legal documents to give so many titles. This part is probably extracted from a letter. Moreover the signature of the three judges are in bold square character, obviously written by one and the same hand.

This Daniel is evidently identical with the one mentioned in a document of the Taylor-Schechter Collection at Cambridge, dated 1165. See *JQR.*, vol. XVIII, p. 15. Was this Daniel a few years later exilarch at Bagdad? Benjamin of Tudela mentions a Daniel ראש גלו' (see Adler's edition, *JQR.*, vol. XVII, pp. 515, 516).

A piece of parchment, slightly damaged, measuring $11\frac{1}{4}\times10\frac{1}{4}$ ins. (=28.×26 cm.). Recto has twenty-six lines, while verso is blank, except for a few illegible verses in Arabic script. Square character with a tendency to cursiveness. [Amram.]

## 347

A document, in Jewish-Arabic, belonging to the community of Fusṭaṭ, dated Iyar, 1543 Seleucid era (=1232). A law is adopted in the court of Abraham (undoubtedly, the son of Maimonides) prohibiting the members of the congregation to pledge any of the objects belonging to the synagogue. It seems that this law was instituted because it had been customary to pawn synagogue property, and it was necessary to issue a formal prohibition. Those responsible for the announcement declare that they were prompted to adopt this course out of fear lest the members of the congregation should refuse to donate anything to the synagogue, being averse to have the holy things converted to private use (וראינא אנה יודי תווקף ען אן יוקף אנסאן שי מן דלך לספרי תורות המקודשים ולא לגירהם פי אלמסתאנף תקייה מן דלך). The witnesses are Nethanel b. Sa'adya and Elijah b. Zechariah.

A piece of paper, slightly damaged, measuring $7\frac{9}{16}\times6\frac{7}{8}$ ins. (=19.2 ×17.4 cm.). Recto has eighteen lines, while verso is blank. Square character with a tendency to cursiveness. [Law School, U.P.]

## 348

Recto, on which eight fragmentary lines in large square character have been preserved, has part of a marriage document issued

at Fusṭaṭ. The date and names of parties are torn off. On the upper margin there is the remnant of a line which must have been added by a later hand. As verso was blank, the leaf was subsequently folded, and some one wrote a poem on one side. Only the ends of the lines have been preserved, and the rhyme is בים. Verso also has this line: אלף תרנז(?) מ׳ח׳ ר׳צ׳ב׳ ל׳ב׳ ת׳. The first part gives 1345, while the second, 980 (?).

A piece of parchment, badly mutilated, measuring 5×7 ins. (=12.7×17.8 cm.). [Amram.]

## 349

A legal document, in Jewish-Arabic, with Hebrew titles, dated 1695 (?=1383), near Fusṭaṭ. Witnesses testify before R. Amram (the name is accompanied by many extravagant titles) that ... b. Musa and his sister Shams have renounced all claims to their property. The witnesses are ... b. Abraham ha-Kohen; Moses b. Jacob ha-Levi.

A piece of paper, badly mutilated and faded, measuring $13\frac{1}{2}$ ×$5\frac{5}{8}$ ins. (=34.3×14.3 cm.). Recto has forty-five lines, while verso is blank. Oriental cursive character. [Sulzberger.]

## 350

Parts of legal testimonies, in Jewish-Arabic. Recto has five fragmentary lines in square character with a tendency to cursiveness: "Abu'l-Faḍl began... and said" (...פקאל...פאפתחת אבו אלפצל). Mention is also made of Abu'l-Baraka[t] (?). Verso is in an Oriental cursive hand, which seems to have been added later, and has seven lines. It is stated that R. Abraham testifies that Abu'l-Faḍl owes Ya'ḳub b. Abu'l-Surur ninety-six drachmas.

A piece of paper, torn on all sides, measuring $2\frac{7}{8}$×$3\frac{1}{4}$ ins. (=7.3 ×8.2 cm.). [Amram.]

## 351

A legal declaration, in Jewish-Arabic. Witnesses testify that Khaṣib (כציב) the son of Sheikh Abu Naṣr, known as Ibn ..., claims the saddle which he pledged, as he paid the money which he had owed. The order of the court is that the saddle be returned to him. The document is signed by Mubassar (מבשר) ha-Kohen b. Abraham, Abraham b. Moses ha-Melammed, Abraham b. Nathan.

A piece of paper, torn on all sides and faded, measuring $8\frac{1}{16}$×7 ins. (=20.4×17.8 cm.). Seventeen fragmentary lines have been pre-

served on recto, while verso is blank. Large square character with a slight tendency to cursiveness. [Amram.]

## 352

Part of a business document, in Jewish-Arabic, dated Cairo (מצרים), Monday, of the year...66 of the Seleucid era. The beginning of the line is torn off, and the remaining portion is faded; but שתין ושית is perfectly clear, though after ושית there is a word which looks like מאה, and שנין is written over the line. The following names are preserved: Sheikh Abu'l-Rabi '... ha-Kohen, Abu'l-Fakhar or Abu'l-Fikr (אבו אלפכר), Abu'l-Faraj.

A triangular piece of paper, the greater part of which is torn off. Size $5\frac{5}{8}\times3\frac{1}{4}$ ins.(=14.3×8.2 cm.). Recto has preserved sixteen fragmentary lines, while verso is blank. Square character with a tendency to cursiveness. [Amram.]

## 353

It seems to be a legal declaration, in Hebrew, of a man who sold a fourth part of his court, which he had inherited, for a certain sum of money. The writer probably lived in Fusṭaṭ, as mention is made of the "entrance of the Synagogue of the Syrians" (במבוי בית הכניסת של שמיין). The only remaining word of the first line is חתומים. The year ש'ח' (=996, as it obviously refers to the era of documents) is mentioned, and this document was probably written about that time. The end is missing.

A piece of parchment, mutilated and faded, measuring 6×7 ins. (=15.2×17.8 cm.). Recto has preserved fourteen fragmentary lines, while verso is blank. Bold square characters. [Amram.]

## 354

Recto, which has preserved eighteen fragmentary lines, is in square character. It contains a record of testimony, in Hebrew (זכרון עדות).

It is stated that there came from Ṣobah....and Hillel, the sons of Naḥman the physician (spelt הרופה!). Mention is made of a man named Ephraim. The writing does not seem to be the work of an experienced scribe. On the right-hand margin there has been added by a later hand זכרון עדות.

Verso is covered with scribbling in Arabic script.

A piece of paper, torn and faded, measuring $7\frac{1}{8}\times5\frac{3}{16}$ ins. (=18.1 ×13.2 cm.). [Amram.]

## 355

A reply in Jewish-Arabic, to some kind of inquiry, undated and unsigned. The writer says: "The servant of my lord informs my lord that he has formed a correct view of the matter: nothing shall be done heedlessly in the presence of witnesses."

A piece of parcmhment, curiously shaped, measuring $7\frac{3}{8}\times3\frac{5}{16}$ ins. (=18.7×8.3 cm.). Recto has fourteen short lines, while verso has a few illegible words, probably added by a later hand. Oriental cursive character. [Amram.]

## 356

Recto, which is in a Spanish cursive hand, is part of a contract, in Jewish-Arabic. The judge seems to be Moses ha-Kohen b. Aaron ha-Kohen, and one of the witnesses is Sheikh Sulaiman b. Jeshuah. It has been testified that Abu'l-Faraj b. Al-Abraṣ (?) undertook to hand over the document to Joseph b. Abu'l-Faraj. The scribe is Jehiel b. Judah.

Verso is in square character with a tendency to cursiveness, and has two fragmentary piyyuṭim.

A piece of paper, badly torn and faded on all dides. Size $7\frac{3}{4}\times7\frac{1}{4}$ ins. (=19.7×18.4 cm.) There are about twenty lines to a side. [Amram.]

## 357

Part of a legal document, in Arabic character without diacritical points, containing the deposition of a certain woman. Mention is made of Ibrahim b. Ya'ḳub. It is dated 4th of Shawwal in the year...63 (the hundreds are torn off). The names of the witnesses are missing. The sentence beginning هد علها — (=شهد عليها) is incomplete.

One paper leaf, part of which is torn off, measuring $10\frac{3}{8}\times7$ ins. (=26.3×17.8 cm.). Recto has eleven lines, while verso is blank. [Sulzberger.]

## 358

It seems to be a letter or document, in Jewish-Arabic, concerning some money in the possession of Elijah belonging to Abu'l-Makarim who is in great need of it. (קד כאן תקדם קולי ללמולי אלשיך אלאנל מר' ור' אליה ש'צ' פי מעני אלשיך בי אלמכארם באנה קד בקי עליה...דרהם והו פי שרה. The end and the names of the writer and addressee are missing.

A piece of paper, torn and faded, measuring $4\frac{1}{8}\times5\frac{7}{8}$ ins. (=10.4

×14.9 cm.). There are eight lines on recto apart from one on the margin, while verso has only one in the centre. [Amram.]

## 359

A legal document, in Arabic script, scarcely legible, without diacritical points. It has a seal on both sides. The writing is small and the lines are very close to one another. Recto is divided into two columns.

One paper leaf, faded, measuring $10\frac{5}{8}\times7\frac{3}{16}$ ins. (=27.9×18.7 cm.). [Amram.]

## 360

Part of a legal document, in Jewish-Arabic, written in connection with three men named: Moses ha-Kohen, Abu Manṣur, and Abu Sa'd. It probably deals with the sale of a store (דכאן). One of the lines reads ...ולי אנא אבי סעד אלתלת בעד אקאמה:, while another has וגלסת אנא אבי מנצור עוצה ללביע.

A piece of parchment, badly mutilated and faded, measuring $6\frac{3}{4}\times8$ ins. (=17.1×20.3 cm.). Nineteen fragmentary lines have been preserved on recto, while verso is blank. Square character with a tendency to cursiveness. [Amram.]

## 361

It seems to be a document recording the testimony of witnesses in connection with the slaughtering of an animal performed by a man named Jehiel the Dayyan. The first few lines read:

נכול(?) נחן אלשהוד אלי...
יום אלגמעה אלחאני...
וארבעין ותמאניה שנין ל...
רשותיה דאדיננו נניד...

The exact date and the name of the judge are torn off.

A narrow strip of paper, the left side being entirely torn off. Size $6\frac{3}{4}\times3\frac{1}{2}$ ins. (=17.1×8.8 cm.). Recto has sixteen fragmentary lines, while verso is blank. Square character with a tendency to cursiveness. [Amram.]

## 362

An affidavit, in Hebrew, made by the widow Malkah, daughter of M..., wife of the late Jair Abudari'. She declares that she has received the sum of money due to her in accordance with her marriage

contract. The oath was taken in the presence of the judges, the guardian or trustee (אפטרפוס) Judah Tamim, and the brothers Abraham and Solomon. Dated Monday, 4th of Ab, in the year 5386 A.M. (=1626), at Cairo (מצרים). Witnesses are Moses b. Sariwan(?) and... The other end of the sheet bears the inscription שבועת האלמנה מ' מלכה.. אלמנת החבר המנוח... יאיר אבידארע נ'ע'.

A sheet of paper, folded in two, badly mutilated and faded. Size 12×16 ins. (=30.5×40.5 cm.). Recto has thirteen long lines of text, while verso is blank. Rabbinic cursive character. [Amram.]

## 363

Part of a legal document, in Jewish-Arabic, describing a session in the Jewish court at Fusṭaṭ. It is stated that Eleazar, known as Abu Naṣr the Hazzan, appeared before the court and complained of an attack made on him, on his wife, and on his child, and asserted that there had been witnesses present when the attack occurred. Then the witnesses R. Ezekiel ha-Kohen he-Ḥabor and R. Obadiah b. Solomon came and corroborated Eleazar's statement, and averred that the attack took place on Sunday night.

A piece of paper, torn and faded; lower part missing. Size $6\frac{1}{2}\times9\frac{3}{8}$ ins. (=16.4×18.1 cm.). Eighteen lines have been preserved on recto, while verso is blank. [Amram.]

## 364

It seems to be part of a marriage contract (it contains some phrases not found in the ordinary Ketubah). The bridegroom is probably Abraham b. Ṣidkah, and the bride ... the daughter of Menahem b. Levi.

A piece of parchment, torn and faded, measuring $4\frac{1}{2}\times4\frac{3}{4}$ ins. (=11.4×12 cm.). Eight fragmentary lines have been preserved on recto, while verso is blank. Square character with a slight turn to cursiveness. [Amram.]

## 365

Part of a legal document, in Jewish-Arabic. A woman named Sitt al-Dar undertakes to maintain her mother during her life, and to give certain sums of money to her brothers Ṣidkah and Hibah, known as Abu Sa'id. Her husband, Ṣidkah ha-Levi, confirms this declaration. The witnesses are: Joseph ha-Mumḥeh b. Eleazar;

Eleazar ha-Kohen ha-Ḥazzan b. ʿAli he-Ḥaber; Jachin b. Abraham; Joseph ha-Kohen b. Nissim.

The parties seem to have lived in Egypt, as the document speaks of דנאניר...מצריה. For the name Sitt al-Dar see No. 339.

A paper leaf, badly mutilated and faded, measuring $10\frac{1}{8}\times5\frac{15}{16}$ ins. (=25.67×15 cm.). Twenty-nine lines have been preserved on recto, while verso is blank. Oriental cursive character. [Amram.]

## 366

Part of a marriage contract; date, place, and most of the names are missing, with the exception of the bridegroom's first name, which is Ghalib (גאלב which probably is غالب).

A narrow strip of parchment, trimmed on all sides. Size $12\times3\frac{1}{4}$ ins. (=33.5=8.2 cm.). Five fragmentary lines have been preserved on recto, while verso is blank. Large square character. [Amram.]

## 367

Part of a legal or buisness document, in Aramaic. It seems to be dated Cairo (מצרים), Sunday, 3rd of Elul, 5090 A.M. (=1330). The place is perfectly clear, but the date is indistinct, only some letters of the words ה' אלפים ותשעים לבריאת עולם being visible. Signed: Abraham b. Joseph(?) b. Ḥasan of Toledo.

A piece of paper, badly mulilated and almost entirely faded, measuring $6\frac{1}{2}\times5$ ins. (=16.4×12.7 cm.). Eleven lines have been preserved on recto, while verso is blank. Square character with a strong tendency to cursiveness. [Amram.]

## 368

A legal document, in Hebrew, dated Cairo (מצרים), Sunday, 4th of Tammuz, 5275 (=1515). It deals with the conditions of the partnership of Joseph Sibiliyyah (שביליה), Solomon Agilar (or Aguilar=אגילאר), David al-Fandari, Abraham Talmid. Witnesses are: Meir Saranim(?), Nissim.

A piece of paper, badly damaged and faded, the right-hand upper corner being entirely cut off. Size $8\frac{1}{4}\times6$ ins. (=20.9×15.2 cm.).

There seem to have been eighteen lines on recto, while verso is blank. Late Oriental cursive character. [Amram.]

## 369

A legal document in Hebrew. Witnesses testify that R. Solomon b. R. Jeshuah sold his store, containing wood and other articles, to ...

(name of buyer is torn off). Dated Cairo (מצרים), Thursday, 26th of Iyar, 5306 A.M. (=1546). Witnesses are Joseph b. Maimun(?) and Nissim...

Verso has some accounts.

A piece of paper, badly damaged and faded, measuring $6\times4\frac{5}{8}$ ins. (=15.2×11.7 cm.). There are seventeen lines on recto, while verso is blank, except for some words added by a later hand. Oriental cursive character, written with a thick reed. [Amram.]

## 370

A legal document, in Hebrew, dated Cairo (מצרים), Thursday, 30th of Tishri, 5370 A.M. (=1609). Witnesses testify that Jacob Eliakim b. .... came and complained that Eleazar Porek (פוריך), known as Shukair, would force him to sell or to rent some of his property. As Eleazar is a powerful and influential man, Jacob is afraid to refuse him; but takes the necessary precaution to nullify the transaction in advance by telling the witnesses of his plight. The witnesses assert that they are convinced of the truth of Jacob's declaration. The witnesses are Jacob Garyani (this signature is in the same hand as the document, and it is likely that he is the scribe) and Isaac b. Benjamin b. Shoshen (שושין).

One paper sheet, folded in two, torn right in the middle into two halves. That these two pieces of paper are one is quite obvious. When pieced together this sheet measures $8\frac{1}{8}\times6$ ins. (=20.6×15.2 cm.). Fol. 1a has eighteen lines, while the rest is blank. Late Oriental cursive character. [Amram].

## 371

A legal document, in Hebrew with Arabic phrases, dated Cairo (מצרים), Wednesday, 15th of Tebet, 5385 A.M. (=1625). It is stated that R. Judah (יאודה) Kohen b. R. Maimon agrees to become the manager of the property belonging to R. Khalifah b. Samuel. Judah is to get two thousand pieces of silver for the specified time. If he breaks the agreement, without assigning a proper reason, he can only claim payment for the time of his service. If, however, Khalifah dismisses him, he is to pay the full amount. R. Moses al-Ashḳar is guarantor for Judah's honesty and faithfulness. The witnesses are Solomon 'Arkis (ערכיס?) and Isaiah (?) Mas'ud Amram.

A piece of paper, torn and faded, measuring $8\frac{3}{8}\times6\frac{1}{16}$ ins. (=21.2

×15.3 cm.). Recto has eighteen lines of text, while verso is blank. Late Oriental cursive character. [Amram.]

## 372

Part of a marriage document. The bridegroom's name is Mazzol Ṭob ha-Levi, and the bride is Esther. The eight lines below contain a detailed account of the conditions of the betrothal, and the date is given as Monday, 14th of Sivan, 5401 A.M. (=1641). The name of the place is obliterated.

A large piece of parchment, folded in two, the upper part of which is torn off. Size $12\frac{1}{4}\times18\frac{1}{2}$ ins (=31.1×46.9 cm.). Recto has preserved eight long lines of the text in beautiful square character, as well as eight lines in a small cursive hand. [Amram.]

## 373

Part of a marriage document, the date of which is torn off.

The bridegroom's name is Salim b. Sa'id al-Akhlufi, and the bride is called Sa'idah the daughter of Sa'id al-Ḥatrushi. The parties seem to have lived in San'ā(Yemen). The document differs greatly from the usual Ketubah and contains a number of Arabic phrases as אלפצה אלמדכורה. One of the two witnesses is יודא ן' מורי מוסי אלשחב (the other is illegible).

A piece of paper, torn and moth-eaten, measuring $7\frac{7}{8}\times7\frac{1}{8}$ ins. (20×18.2 cm.). Recto has 28 lines, while verso is blank. Square character, with a slight tendency to cursiveness. [Amram.]

## 374

A marriage contract, dated Friday, 19th of Adar, 2203 Seleucid era (=1892), in Kaziayyah (?), probably in Yemen. The first nine lines are in large square character, and contain the introduction, which differs from the usual formula of the Ketubah. The remainder is in a Yemenite cursive hand, and has a number of Arabic phrases, as אלפצה אלמדכורה פוק, אלדי יצח. The bridegroom is Ḥayyim ibn Sulaiman, and the bride is Shimah the daughter of Daud. The witnesses are Sa'id b. Sulaiman Najjar and Yaḥya b. Sa'id.

A large piece of paper, slightly torn and pasted together. Size $11\frac{1}{8}\times9\frac{1}{4}$ ins (=28.2×23.5 cm.). Recto has twenty-nine lines, while verso is blank. [Amram.]

## 375

Part of a book containing formulas for drawing up various documents with directions in Jewish-Arabic. Fol. 2a, l.4, has the form of a bill of divorce (הדא נככה אלגט).

Two paper leaves, forming the outer sheet of a fascicle and measuring $5\frac{1}{16}\times2\frac{1}{2}$ ins. (=12.9×8.8 cm.). Number of lines ranges from eight to ten to a page. Large square character, written with a thick reed, with a slight tendency to cursiveness. [Amram.]

## 376

Forms for writing wills and similar documents. This fragment has three different forms: 1) headed עכ"ב מרע...; 2) שטר צואה; 3) שטר מהילה.

Two narrow and long paper leaves, mutilated and torn. Size $8\frac{5}{8}\times3$ ins. (=21.9×7.6 cm.). There seem to have been more than thirty lines to a page. Cursive character. The lines on fol. 2a are written lengthwise, while 2b is blank. [Amram.]

## 377

It seems to be part of a letter, in Jewish-Arabic, addressed to some important person in the community. The writer protests his innocence, and quotes the words of "the saint, peace be upon him!": יי הצילה נפשי משפת [שקר] (Psalm 120.2). He also mentions הצרה אדוננו הנשיא כב' גד' קד' מר' ור' יהודה... and נאין

A piece of paper, the greater part of which is torn off, measuring $6\frac{1}{4}\times6$ ins. (=15.8×15.2 cm.). Twelve fragmentary lines have been preserved on recto, while verso is blank. Square character with a strong tendency to cursiveness. [Amram.]

## 378

A letter, in florid Hebrew style, written by Elijah al-Kustantini b. Solomon to Ephraim he-Ḥaber b. Shemariah. The writer tells of his dire plight, and asks for assistance.

Verso has the names of the writer and addressee.

A paper leaf, slightly damaged, measuring $9\frac{3}{4}\times7$ ins. (=24.8. ×17.8 cm.). Recto has forty-two lines, while verso has only two. Square character with a tendency to cursiveness. [Amram.]

## 379

A begging letter, in Jewish-Arabic, addressed to Samuel ha-Nagid. Money is asked for a woman and her children. There are no data to determine who that Samuel ha-Nagid is.

A piece of paper, mutilated and faded, measuring $8\frac{7}{8}\times6\frac{7}{8}$ ins. ($=22.5\times17.4$ cm.). Recto has seventeen lines, while verso is blank. Square character with a tendency to cursiveness. [Sulzberger.]

## 380

Part of a letter, in Jewish-Arabic, written by Samuel b. Judah. On the upper margin is written שמואל בר יהודה עבדה(?), and presumably this is the writer's name. Reference is made to the account of Sheikh Abu 'Ali Ḥusain.

A piece of paper, slightly damaged and faded, measuring $9\frac{3}{4}\times6\frac{1}{2}$ ins. ($=24.8\times16.4$ cm.). Recto has sixteen lines, while verso is blank. Oriental cursive character. [Amram.]

## 381

Part of a begging letter, in Hebrew, written by Obadiah, who signs his name עבדו הצעיר עובדיה. The writer asks for monetary assistance, and states that he has addressed a similar letter to R. Samuel ha-Dayyan. Mention is also made of Sheikh Abu'l-Faraj Solomon.

A piece of paper, badly damaged, measuring $9\frac{3}{4}\times4\frac{1}{2}$ ins. ($=24.8\times11.4$ cm.). Recto has sixteen lines, besides short lines on the margin, while verso is blank. Square character with a tendency to cursiveness. [Sulzberger.]

## 382

A letter, in Hebrew and Jewish-Arabic, addressed to Abraham b. Nathan (seventh in the company). The first half of recto which is in Hebrew is taken up with the eulogies of this Abraham, and in the second part, which is in Arabic, the writer says that God knows how lonely he is without this Abraham. Still he could not accept his invitation to visit him in Syria. He decided to remain in Aleppo for two more months with his friends. Verso has the name of the addressee, as well as the names עובדיה אברהם ויפת בני שמריה. Are these the writers of the letter? This is followed by بسم الله الرحمن الرحيم. See Mann, *Jews in Egypt*, II, 374.

A large piece of paper, badly damaged, measuring $13\frac{5}{8}\times5\frac{3}{8}$ ins. (=34.6×13.7 cm.). Recto has thirty-eight lines, while verso has only five short ones on one column and three on the other. Oriental cursive character. [Sulzberger.]

## 383

Part of a letter, in Jewish-Arabic, written by Ḥayyim b. 'Amar of Fusṭaṭ and addressed to Abu Zakari Yaḥya b. Manasseh. The writer who lived in Fusṭaṭ, expresses his thanks for past favors, and states that he has received a letter from Alexandria at the end of the first Rabi'. Verso has the names of the writer and addressee.

A piece of paper, the left-hand corner of which is torn off. Size $6\frac{1}{8}\times7\frac{1}{4}$ ins. (=15.5×18.4 cm.). Recto has preserved eleven fragmentary lines, apart from some writing on the mrgin, while verso has only two, the rest of the page being blank. Oriental cursive character. [Amram.]

## 384

A letter, in Jewish-Arabic, undated and unsigned. Mention is made of a certain Ephraim.

A piece of paper, damaged, measuring $7\times3\frac{1}{2}$ ins. (=17.7×8.8 cm.). Recto has eleven lines, while verso has only ten, apart from some writing on the margin. Difficult Oriental cursive character. [Amram.]

## 385

Business letter, in Jewish-Arabic, written by Mardun(?) b. Musa and addressed to Yaḥya...b.Nissim.

A piece of paper, torn, measuring $5\frac{5}{16}\times6\frac{11}{16}$ ins. (=13.5×17 cm.). Recto has fifteen line, apart from the lines on the margin, while verso has seven. Difficult Oriental cursive character. [Amram.]

## 386

A Hebrew letter, undated and unsigned. As the lower part is torn off, it is hard to say whether verso is a continuation of recto or not.

The writer pleads: "Do not forsake me in my exile. You know that I do not intend to remain here, and am detained on account of the debt that you owe me. But R. Nissim the Dayyan rebukes me for not marrying. I cannot explain the circumstances to him, as he does not know that I intend to return home, after having stayed

here for six years. I fear that because of his rebukes I may be compelled to get married. What will I tell then my mother and daughter who are waiting for me? When they hear of my marriage, they will rend their garments and weep bitterly. You will have to bear the sin as well as I, if you detain me here any longer. Do not deal with me as you did with Solomon, whom you gave one dinar and ten pieces of silver, while he had asked twelve. When the Ḥaber went to Alexandria, he asked me to come along with him, if I wished to be the Dayyan in Alexandria. He promised me a good salary (פסיקא ראוייה) and to appoint me teacher of most of the boys in that city."

The writer sends regards to Naṣr and Sa'd his pupils and to R. Phineas and family.

A piece of papre, torn and faded, measuring $10\frac{1}{16}\times6\frac{3}{16}$ ins. (=25.5×15.7 cm.). Recto has thirty-one lines, while verso has only fourteen in a smaller hand, the rest of the page being blank. Square character with a slight tendency to cursiveness. [Amram.]

## 387

A begging letter in Jewish-Arabic, undated and unsigned. Only parts of the lines have been preserved, and there is no complete sentence. But the few legible words and the biblical quotations leave no doubt as to purpose of the letter.

A narrow strip of paper, mutilated and faded, measuring $10\frac{1}{2}\times3\frac{7}{8}$ ins (=26.6×9.8 cm.). Recto has twenty-one fragmentary lines while verso is blank. Square character with a strong tendency to cursiveness. [Amram.]

## 388

A letter in Jewish-Arabic, undated and unsigned. The writer seems to ask for a loan of sixty drachmas, which he would return as soon as possible (ויעידהא פי אס[ר]ע אלאוקאת).

A piece of paper, torn and faded, measuring $7\frac{3}{16}\times3\frac{1}{2}$ ins. (=18.2 ×8.8 cm.). Recto has fifteen lines, while verso is blank. Oriental cursive character. [Amram.]

## 389

A business letter in Jewish-Arabic, closely written on both sides. It is addressed to Abu Zakariyya Judah b. Moses by Salimah (?) b. Musa b. Isaac. There is a line at the end in Arabic script, of which

the only legible word is الوكيل. The writer gives a detailed account of the sale of olives and other wares. There is constant reference to Sheikh Abu Ya'ḳub Yusuf b. Farḥ (אלשיך אבי יעקוב יוסף ן' פרח). The writer reached Sicily (כקליה) on New Year. He informs his friend, by the way, that he spent Pentecost in Sfax (ספאקס), where the army of the Sultan defeated the army of the general of that place. Sheikh Abu Ibrahim b. Sa'd (?) took some goods. The writer also visited Rome.

A wide and long piece of paper, damaged and faded, measuring $25\frac{1}{2}\times8\frac{3}{4}$ ins. (=64.7×22.2 cm.). Recto has eighty-four lines, besides short lines on the margin, while verso, which, except the address, is written in the opposite direction, has sixty-four. Oriental cursive character. [Sulzberger.]

## 390

A letter, in Jewish-Arabic, written by Mudrik b. Musa to Abu Yaḥya Jauharai (גוהראי?) b. Nissim. The writer says that he has just returned from Alexandria in the month of Tebet, and complains of not having received answers to his two letters. No letter from Ibn Sa'd has reached him, but he has received some money from Khalfon. Mention is made of Sheikh Abu 'Amr, Sheikh Abu'l-Ḥasan, Abu Zakariyya Elhanan, Sheikh Abu Ya'ḳub, Abu Isḥaḳ Barhon b. Elijah.

A piece of paper, badly damaged, measuring $5\frac{1}{2}\times7\frac{1}{4}$ ins. (=14×18.4 cm.). Recto has eighteen lines, besides short lines on the margin; verso has seven lines and the address, the rest being blank. Oriental cursive character. [Sulzberger.]

## 391

It seems to be part of a letter of congratulation on a wedding. Recto has

אלברכות
אלחכים [אהר]ן
ינעם סידנא
אלעזר בר שלה הלוי
סת אלימן בת...

Verso is blank.

A piece of paper, torn, measuring $4\frac{1}{2}\times2\frac{5}{8}$ ins (=11.4×6.6 cm.). [Amram.]

## 392

A Hebrew letter addressed to Joseph ha-Ḥazzan b. Jacob ha-Ḥazzan, asking for the support of a school. The writers state that they have borrowed forty gold pieces for taxes. The letter, which is undated, is signed by Solomon ha-Kohen b. Mordecai; Mubassar b. Shelah (teacher of the orphans); Moses b. Levi (superintendent of the synagogue); Jeshuah ha-Kohen b. Yaḥyah (?); Joseph b. Nahum; Ḥayyim b. Solomon; Nathan b. Judah; Moses b. Jacob (דו"ת?); Moses b. Judah; Joseph ha-Kohen he-Ḥaber b. Solomon, head of the academy. The messenger with whom the letter was sent is Joseph ha-Levi b. ʿAli.

One paper leaf, badly damaged, measuring 11×7 ins. (=27.9×17.8 cm.). Recto has twenty-nine lines, besides short lines on the margin, while verso is blank. Square character with a tendency to cursiveness. [Sulzberger.]

## 393

A Hebrew letter addressed by a teacher to R. Joshua (?) asking for monetary support. The writer is in Tunis, and the addressee lives in Damyat (Egypt). The writer, who appears to be a Karaite, explains, at the end of his letter, the meaning of the word וימתחם (Isa. 40.20). Mention is made of "my pupil R. Nahman b. Machir" (תלמידי ר' נחמן בן הישש ר' מכיר דמייה); אדננו נשיאנו רבנא יעקב נ"ר בן רבנא דוסא מ'לה'; שלמה החבר; אדננו רבנו יהושע; הישש אבו זכרי; הישש השוע החסיד אדננו אבו ראדא המחבנה עם אחינו הקראין.

A long piece of paper, badly damaged, measuring $22\frac{3}{4}\times6\frac{3}{4}$ ins. (=57.9×17.1 cm.). Recto has sixty-six lines, while verso is blank. Square character with a tendency to cursiveness. Sporadic vocalization. [Sulzberger.]

## 394

A letter, in Jewish-Arabic, addressed to Abu Abraham...Isaac al-Melammed b. R. Ḥayyim ha-Sofer by Amram... (the rest is torn off). The writer depicts his condition, and refers to Abu Yusuf Yaʿ-ḳub b. Abu Kathir. The names of the writer and the addressee are given on verso.

A piece of paper, badly damaged and faded, measuring $10\frac{3}{8}\times7\frac{7}{8}$ ins. (=26.3×19 cm.). Recto has thirty-two lines, while verso has twenty-three in one direction and six in the other. Oriental cursive character. [Amram.]

## 395

A letter, in Jewish-Arabic, addressed to 'Ali abu'l-Ḥasan b. Sa'id by ... b. 'Imran. The writer states that Bakhur b. Naṣir is of the prominent men of Sanhur (Egypt). He then goes on to give an account of some business transaction. Reference is made to Abu'l-Makarim who is likely to be in Cairo (it is not certain whether מצר in this letter stands for Cairo or Egypt. In modern Arabic مصر without any further qualification refers to Cairo). Verso has a great part of the letter as well as the names of the writer and addressee.

A piece of paper, torn and faded, measuring $10\frac{1}{8}\times6\frac{11}{16}$ ins. (=25.7 ×17.6 cm.). Recto has nineteen straight lines as well as many fragmentary ones on the margins; verso is practically covered with writing in all directions. Oriental cursive character. [Amram.]

## 396

A letter, in Jewish-Arabic, undated and unsigned. It begins with the formula بسم الله ارحمن الرحيم (in Arabic script). It seems to be in connection with a will. Mention is made of Abu Sa'id, Abu'l-Ḥunain 'Ali ibn Ḥusain, known as Ibn Shu'aib (?),... ha-Kohen b. Joseph,... ha-Kohen b. Ali, the chief (אלרייס) Elhanan head of the (?...ראש ה); Abu Naṣr; Abu'l-Bashar(?).

A piece of paper, badly mutilated and faded, measuring $11\times7\frac{5}{16}$ ins. (=27.9×18.5 cm.). Recto has twenty-two lines, while verso is blank, except for a few words, in Arabic script, which may have been the names of the writer and addressee, but which are illegible now. Square character with a slight tendency to cursiveness. [Amram.]

## 397

Part of a letter, in Jewish-Arabic, addressed to a man whom the writer calls מולאי אלכהן אלפרנאס (my master the Kohen and the Parnas). Mention is made of R. Solomon and Abu Zakariyya. It is stated that Abu Zakariyya in Egypt (or Cairo) used to befriend everyone who came from Babylon, Syria, or Rome. Mention is also made of Abu 'Imran Musa, Abu 'Ali, and Abu Naṣr al-Sirḳuni. The writer states that he has received a letter from Tunis, and asks for assistance.

The Arabic script of verso is not quite legible, but the following is tolerably clear:

حما بن الحسن عمر (or عمرن) بن يوسف

It is therefore likely that the writer's name is 'Omar b.Yusuf and the addressee is named ... b. al-Ḥasan.

One paper leaf, torn and faded, measuring $5\frac{3}{4}\times8\frac{7}{16}$ ins. (=14.6 ×21.7 cm.). Recto has eighteen lines, apart from a line on the margin, while verso has three lines in Hebrew script and three in Arabic, the latter of which probably contain the names of the writer and addressee. Square character, written with a thick reed, with a strong tendency to cursiveness. [Amram.]

## 398

A letter, in Jewish-Arabic. The names of the writer and addressee are torn off. The date is given as the 30th day of the 'Omer, but the year is missing. Mention is made of Abu Manṣur. The letter is from one friend to another. The last line is לי יום פי אלעומר.

Verso may contain the name and address of the man to whom the letter was sent. It seems to read. (the diacritical points are rare):

يصل الى حضره ... الاجل الحليم الرئيس ابو زكرى
ولد الرئيس ابو الفرج وفقه الله الى مصر والقليوب
يهودى موضع ..... فيه

If my reading is right, the name of the addressee is Abu Zakari b. Abu'l-Faraj of Cairo and Ḳalyub.

A piece of paper, torn and faded, measuring $6\frac{1}{4}\times5$ ins. (=15.8 ×12.7 cm.). Recto has twenty-seven lines, while verso has three lines in Arabic script, the rest of the page being blank. Curious cursive character. [Amram.]

## 399

A letter, in Jewish-Arabic, written by Nissim b. Banaya(?בנאיא) to 'Arus (?ערוס) b. Joseph, both of whom seem to hail from Egypt. The writer states that he has received letters from Abu'l-Surur and Ibn Kasasah al-Kohen; but he is unable to read the one by the latter (קד אבתל ולם אקדר אקראה). He met Sheikh Abu Zakari Yaḥya. Mention is also made of Sheikh Abu'l-'Ala b. Salamah. Verso has the names of the writer and addressee, and scribbling which seems to be account-entries.

A narrow strip of paper, torn and faded, measuring $9\frac{1}{2}\times4\frac{3}{8}$ ins. (=24.1×11 cm.). Recto has seventeen lines, apart from some writing on the margin, while verso has three lines belonging to the letter, as well as sone scribbling by a later hand. Oriental cursive character. [Amram.]

## 400

A letter, in Jewish-Arabic, written by a father to his son. After the customary formulas of blessings, the father proceeds to tell his son about the buying of silk and textile goods. Mention is made of another son named Joseph.

Verso bears the address, and the name of the addressee seems to be Abu'l-'Izz b. Bushra (?), in Cairo (מצר), in the house (?) of Sheikh Abu'l-Raḍa'.

A piece of paper, torn and faded, measuring, $11\frac{1}{8}\times6\frac{1}{16}$ ins. (=28.2 ×14.3 cm.). Twenty-six lines have been preserved on recto, apart from some writing on the margin, while verso has two, the rest of the page being blank. Oriental cursive character. [Amram.]

## 401

A letter, in Hebrew rhymed prose, written by David b. Shechaniah to David (?) b. Isaac. The addressee seems to have been an important personage who interceded in behalf of the Jews before the government. The writer who merely sounds his praises, without asking for immediate favors, calls him אדוננו כבוד קדושת מרי ורבנא(?) דויד(?) בר [י]צחק השר הנכבד העומד בפרץ (?) ומליץ יושר בעד ישראל לפני המלך והשרים והגבירה והסריסים היפה במושבו וסופו וסביבו מ[קשיבי]ם (?) לקול ניבו.

A paper leaf, the writing of which is obliterated, measuting 11× $7\frac{3}{8}$ ins. (=27.9×18.7 cm.). Recto has twenty-three lines, while verso is blank. Large square character with a slight tendency to cursiveness. Partly vocalized. [Amram.]

## 402

Part of a letter, in Jewish-Arabic, describing a certain number of articles that were to be sold. Mention is made of Naḥman (נחמאן), Jeshuah, and Sheikh Abu'l-Faraj. The Arabic words at the end of the second column as well as on verso are illegible.

A piece of paper, folded in two; damaged, the lower left-hand corner being torn off. Size $10\frac{3}{8}\times7\frac{3}{8}$ins. (=25.7×18.6 cm.). One column has seventeen lines, while the other has ten, besides a line and a half in Arabic script. Oriental cursive character. [Amram.]

## 403

Part of a letter, in Jewish-Arabic, addressed to a man named Joseph, who is styled השר הנכבד. The writer asks for the five drachmas which

the chief (אלרייס) Abu'l-Ḥasan the son of the chief Abu'l-Najm had deposited with him.

The Arabic words on verso probably bore the address.

A small piece of paper, damaged and faded, measuring $3\frac{1}{2}\times4\frac{3}{4}$ ins. (=8.8×12 cm.). Recto has seven lines, while verso, which is written in the opposite direction, has six, besides the remnant of a few words in Arabic script. [Amram.]

## 404

The introductory lines of a Hebrew letter addressed to Meborak he-Ḥaber b. Sa'adya. This personage seems to be identical with the Nagid of Egypt mentioned in *Saadyana*, No. XL, p. 3, l. 5, who flourished toward the end of the eleventh century. See Poznanski, *Babylonische Geonim im nachgaonäischen Zeitalter*, pp. 114, 115.

A piece of paper, torn on all sides and faded, measuring $3\times6\frac{3}{4}$ ins. (=7.6×17.1 cm.). Recto has preserved six fragmentary lines, while verso is blank. Square scharacter with a strong tendency to cursiveness. [Amram.]

## 405

A business letter, in Jewish-Arabic, written by Isaac b. Aaron Sajlamasi (סגלמאסי) and addressed to 'Ali Abu'l-Faraḥ 'Aris (?עריס) b. Joseph. The writer gives a detailed account of some money, and mentions Sheikh Abu'l-Faraj and Sheikh Abu 'Ali b. Salman.

Verso bears the names of the writer and addressee, as well as a record of debts.

A piece of paper, torn and partly faded, measuring $4\frac{7}{8}\times4\frac{1}{2}$ ins. (=12.4×11.4 cm.). Recto has fourteen lines, apart from some words on the margin, while verso has two lines and some scribbling addeed by a later hand. Square character with a tendency to cursiveness. [Amram.]

## 406

A letter, in Jewish-Arabic, addressed(?) to Samuel Laniyyah. The orthography is peculiar to the late period: it has double letters instead of Tashdid. The letter seems to be dated 17th of Shebat, in the year 5485 (=1725). The writer says that, if not for the bounty of Isaac Shalom, he would have died of hunger. On the margin of the same side there is this legend which seems to be in a different hand: אני הצעיר שלמה לנייאה בבר(!) משה לאנייאה. Was Solomon Laniyyah the sender of this letter?

Verso has the following, the writing being slightly faded: תנו רבנך לעולאם(!) יכתוב אדם שמו על ספרו שמא יבוא אדם השני(!) מין(!) השוק ויאמר שלי זה על כן כחבתי שמי על ספרי....הצעיר שמואל לאנייאה׳

A piece of paper, which seems originally to have been the blank leaf of a book which belonged to Samuel Laniyyah (שמואל לאנייאה). It was subsequently torn out and used for a letter. $8\frac{1}{2}\times9\frac{3}{4}$ ins. (=21.6 ×24.8 cm.). Recto has twenty-one lines, while verso has six short ones. Late Spanish cursive character. [Amram.]

## 407

A buisness letter, in Hebrew. The name Laniyyah seems to be discernible in the superscription, which is otherwise scrarcely legible. The writer's name is torn off, and only the word הכהן remains.

A piece of paper, badly mutilated and faded, measuring $8\frac{3}{4}\times4\frac{3}{4}$ ins. (=22.2×12 cm.). Recto has eighteen lines, while verso is blank. Late Spanish cursive character. [Amram.]

## 408

A buisness letter, in Judeo-Spanish, written by Judah Rozanes to Joseph Amarillio, in Salonica(?).

Judge Sulzberger found this letter in the binding of the first edition of the *Maḥzor Roma* (1485).

A piece of paper, torn on all sides, measuring $10\frac{1}{8}\times7\frac{1}{8}$ ins (=25.7 ×18.11). Recto has twenty-one lines, while verso has only two short ones bearing the name of the addressee. Spanish cursive character. [Sulzberger.]

## 409

A letter addressed to Joseph Mataban(?). Judeo-Spanish. Verso has the name of the addressee.

A piece of paper, torn, measuring $9\frac{7}{16}\times4\frac{7}{8}$ ins. (=23.9×12.4 cm.). Recto has thirty lines, while verso has three. Late Spanish cursive character. [Amram.]

## 410

A begging letter, in Jewish-Arabic, written by Solomon ha-Melammed be-Rabbi Elijah ha-Dayyan. The writer begins with Psalm 121:4, 7, and then goes on: אלממלוך אלאצנר שלמה המלמד ברבי אליה הדיין ס״ט ינהי אלי אלמולא אלמנעם אלמתפצל אלצדיק אלותיק אלרשיד.

A piece of paper, damaged and faded, measuring $6\frac{1}{16}\times5\frac{3}{8}$ ins. (=15.3×13.7 cm.). Recto has thirteen lines apart from a line on the margin, while verso is blank. Oriental cursive character. [Amram.]

## 411

A letter, in Jewish-Arabic, written by Moses b. Jacob to Abu Yaḥya b. Nissim. The writer states that he has received a letter from him on the 1st of Nisan informing him of the possibility of travelling from Maghreb to Alexandria. He has also receeived a letter from Ibn Sason (אבן ששון) al-Maghrabi. He wrote a letter to Abu Isḥaḳ Barhon b. Isaac (אבו אסחק ברהון בן יצחק). He had expected a visit from Sheikh Moses after Passover; but thus far nothing has been heard of him. Mention is made of Ibn Jacob, Abraham, the death of Judah, Ibn Naḥman, Abu Ya'kub Joseph, Abu Yusuf, Nissim, R. Abraham he-Ḥaber, R. Shemaiah he-Ḥaber.

There is reason to suspect that this fragment is spurious.

A piece of paper, slightly torn, measuring $10\frac{9}{16}\times 7$ ins. ($=26.8\times 17.8$ cm.). Recto has thirty-four lines, while verso has three, besides some scribbling in Arabic script. Oriental cursive character. [Amram.]

## 412

Hebrew letter, giving an account of the money collected for some academy. The names of the writer and addressee are missing. Mention is made of the province of Ramlah, the Jerusalemites, R. Amram b. Levi, the representative sent by R. Obadiah b. Japheth, Khalf b. Ta'lab, R. Joseph, Ephrain ha-Ḥaber, the son of Nisan, R. David, R. Meborak ha-Sofer, Solomon b. Sa'adya, R. Levi, R. Tobiah. The writer speaks of the unfriendly relations that existed between him and the Gaon (may he rest in Paradise!).

Beginning and end missing.

One paper leaf, damaged and faded, measuring $10\frac{1}{2}\times 7\frac{3}{16}$ ins. ($=26.6\times 18.2$ cm.). Recto has thirty-one lines, while verso is blank. Square character with a tendency to cursiveness. [Amram.]

## 413

It seems to be part of a letter, in Arabic. Owing to the mutilated state of the fragment, only a word here and there can be deciphered. Part of the signature is perhaps الياه (אליה).

A piece of parchment, badly damaged by fire and torn on all sides. About a half of the width has been preserved, and the length, too, is evidently incomplete. Present size $11\frac{1}{2}\times 4$ ins. ($=29.2\times 10.1$ cm.). Twenty-eight lines have been preserved. Verso is blank. [Sulzberger.]

## 414

Part of a buisness letter, in Jewish-Arabic. The writer mentions the city of Sfax (ספאקס) and Abu'l-Faraj Nissim. He intends to travel to Sfax.

A piece of paper, damaged, measuring $6\times7\frac{1}{4}$ ins.(=15.2×18.4 cm.). Recto has twenty lines, while verso is blank. Oriental small cursive character. [Sulzberger].

## 415

Part of a Hebrew letter, dated 5595 (=1835), addressed to R. (?) Solomon. The writer says that since he left Jerusalem he lived in Beth-lehem. He fell ill, and, after many adventures, landed in jail, because he could not pay a debt.

A narrow strip of paper, the right-hand side of which is torn off. Size $13\frac{1}{16}\times5\frac{1}{2}$ ins. (=33.2×14 cm.). Recto has thirty-eight fragmentary lines, while verso is blank. Late Oriental cursive character. [Amram.]

## 416

Part of a letter, in Hebrew. The writer describes his bitter experience as a messenger to collect money in Egypt. He was put in prison and robbed of his papers and money. Mention is made of Ibn Nafs(?) b. Safudi Hadudah, Ibn Askaj(?), Rosano, Nisi, Abraham al-Mushkino(?). The first line reads ...לחודש יום' ב כ'ב (?)כתיב.

A piece of paper, torn on all sides, measuring 13×9 ins. (=33× 22.8). Recto has preserved the beginnings of thirty-nine lines as well as thirteen fragmentary lines written sideways (the sheet may have originally been folded in two), while verso is blank. Cursive character. [Amram.]

## 417

Part of a letter, in Jewish-Arabic. Only the beginnings of the lines have been preserved. The names of the writer and the addressee are torn off. The line of verso had the name of the addressee and probably also that of the writer. The part preserved reads: צל אלי, אלפאצל...אלאציל אל....הצרה אלריים.

A piece of paper, badly mutilated and almost entirely faded, measuring $5\frac{3}{4}\times4$ ins. (=14.6×10.1 cm.). Recto has preserved fourteen fragmentary lines, besides one on the margin, while verso has only one, the rest of the page being blank. Oriental cursive character. [Amram.]

## 418

Part of a begging letter, in Jewish-Arabic. Only the beginnings of the lines have been preserved, and there is no connected sentence. But the nature of the letter is unmistakable, as the introductory sentence is Psalm 41.2, and the next line begins with ממלוכה הדרת כבוד. The writer mentions the fact that he went to Alexandria, while some one looked for him in Cairo.

A piece of paper, the greater part of which is torn off, measuring $4\frac{11}{16} \times 4\frac{1}{2}$ ins. (=11.9×11.4 cm.). Twelve fragmentary lines have been preserved on recto, while verso is blank. Oriental cursive character. [Amram.]

## 419

A letter, in Jewish-Arabic, written by a son to his mother who lives in Alexandria. He implores her to inform him of her health, as he has heard she was ill. He has sent a divorce to his wife in Egypt. He also asks her to be kind to the bearer of the letter, who is from Babylon (אלעראק). Mention is made of Ibrahim and Ibn Abu'l-Najm.

A narrow strip of paper, slightly faded, measuring $10\frac{3}{4} \times 4\frac{1}{4}$ ins. (=27.3×10.7 cm.). Recto has twenty-three lines, while verso has two lines, in Arabic script, which seem to be the address. Oriental cursive character. [Amram.]

## 420

A business letter, in Hebrew, written by Meir... One of the margins has יום ב' כ"ה למספר (nothing has been obliterated). Mention is made of Basha Mudli Muhammed, R. Joseph, Judah Mas'ud.

A narrow strip of paper, measuring $12\frac{1}{2} \times 6\frac{1}{16}$ ins. (=31.8×15.3 cm.). It is covered with lines on both sides, the writing on the margin being in the opposite direction. Late Oriental cursive character. [Amram.]

## 421

Part of a letter, in Jewish-Arabic, undated and unsigned. The name of the addressee is torn off. The writer asks for witnesses in a certain litigation. Mention is made of Ibn Sim'an "his brother" and a certain Dayyan.

A piece of paper, torn and faded, measuring $5\frac{1}{2} \times 6\frac{5}{8}$ ins. (=14×16.8 cm.). Recto has preserved seven fragmentary lines, while verso is blank. Square character with a strong tendency to cursiveness. [Amram.]

## 422

It seems to be part of a letter or responsum by a Karaite.

A piece of paper, the upper and lower parts of which are torn off, measuring $6\frac{1}{2}\times4\frac{3}{4}$ ins. (=16.4×12 cm.). Recto has preserved nine lines, while verso is blank. Arabic Naskhi character, not quite legible. [Amram.]

## 423

Part of a letter, in Jewish-Arabic, of a private nature.

One paper leaf, damaged and faded, measuring $7\frac{3}{4}\times6\frac{5}{8}$ (=19.7 ×16.8 cm.). Sixteen lines have been preserved on recto, while verso is blank, Oriental character. [Amram.]

## 424

Last part of a begging letter, in Jewish-Arabic with a mixture of Hebrew phrases. The writer, who seems to address himself to the entire family, declares that he yearns to see them all, and that he remembers their past favors and their generosity toward all who ask for assistance.

A piece of paper, measuring $7\frac{11}{16}\times3\frac{9}{16}$ ins.(=19.8×9 cm.). Recto has preserved five long lines, while verso is blank. Oriental cursive character. [Amram.]

## 425

It seems to be part of a letter, in florid Hebrew style. The writer apparently complains of his troubles and hard luck, and asks for assistance.

A piece of paper, the greater part of which is torn off; almost entirely faded. Size $3\frac{3}{4}\times5\frac{1}{2}$ ins.(=9.5×14 cm.). Eleven fragmentary lines have been preserved on each page. Square character with a tendency to cursiveness. [Amram.]

## 426

A business letter, partly in Hebrew and partly in Jewish-Arabic. The titles and praises of the addressee, which take up about one-fourth of the space, are in Hebrew, while the letter proper is mostly in Arabic. The name of the addressee does not seem to be given, while the signature of the writer cannot be deciphered. Mention is made of Joseph ha-Levi. Verso repeats the word מכאתיב twice. Is this merely part of a letter-writer? The words on verso apparently confirm this assumption. The only difficulty is the mention made of Joseph ha-Levi.

One paper leaf, slightly damaged and faded, measuring $9\frac{1}{2}\times8\frac{3}{4}$ ins. (=24.1×22.2 cm.). Recto has thirty lines, while verso is blank, except for a few words. Oriental cursive character. [Amram.]

## 427

Part of a letter-writer, in rhetorical Hebrew. The author collected all sorts of phrases from the Bible as well as from medieval writers. The influence of Judah ha-Levi is clearly noticeable, with the exception that these letters are in plain prose, while Judah ha-Levi's are in rhymed prose in conformity with the branch of literature known among the Arabs as *saj'* (*the cooing of a dove*). These two leaves contain parts of three letters, one of which seems to be wedding congratulations.

Two separate paper leaves which formed part of one and the same book. Both are badly damaged, only the lower part having been preserved. Size $7\frac{1}{2}\times8\frac{1}{4}$ ins. (=19×20.9 cm.). Judging from the appearance of the paper and the closeness of the writing, there must have been about fifty lines to a page. Small cursive character. [Amram]

# VI

# PHILOSOPHY AND KABBALAH

## 428

Part of a Hebrew translation of, and an extensive commentary on, a philosophic treatise by al-Ghazali. The commentary is placed immediately after every paragraph of the text. The paragraphs of the text are headed, in square character, אמ' אבוחמד, and those of the translator are headed, also in square character, אמ' המעתיק.

The author says that existing things are divided into two classes, general and particular, המצוי נחלק לב׳חלקים כללי ופרטי. Whereupon the translator comments: זהו דעת ן' סינא והוא נאות לדעת תורתינו ולאמונת הגמול וחעונש אמנם דעת ן' רשד כי הנפשות אין בהם רבוי ולא מנין כי אם מצד החומרים והם הגופות.

One paper leaf, slightly damaged, measuring $10\frac{1}{8}\times7\frac{1}{4}$ ins. (=25.7×18.4 cm.). There are thirty lines to a page. Rabbinic cursive character. [Amram.]

## 429

Part of an ethical treatise in Jewish-Arabic. This leaf seems to treat of the various ranks (מראתב) of trusting in God (it is not by Baḥya). The author quotes many biblical verses, as well as the story of Hillel the Elder.

One paper leaf, almost entierely obliterated, measuring $9\frac{1}{2}\times6\frac{5}{8}$ ins. (=24.×16.8 cm.). Number of lines is twenty-one to a page. Oriental square character. [U.P.]

## 430

Part of a philosophic work, in Jewish-Arabic.

One paper leaf, slightly damaged. $8.11\times5\frac{3}{4}$ ins. (=22×14.6 cm.). There are seventeen lines to a page; recto has also some writing on the margin, lengthwise. Oriental cursive character. [U.P.]

## 431

It seems to be part of a theological treatise, in Jewish-Arabic. The writer was explaining Psalm 119.33, and for some reason or other

thought it necessary to digress and to expound Psalm 8. This takes up the greater part of the fragment (fol. 1a–2b, l.9). He then says: תם אלקול פי אלמזמור ונעוד אלי תפסיר הורני יי דרך חקיך.

Four paper leaves, partly obliterated, measuring $7\times4\frac{11}{16}$ ins. (=17.8×12.5 cm.). Number of lines ranges from seventeen to nineteen to a page. Square character. [U.P.]

## 432

Part of an ethical and philosophic treatise, in Jewish-Arabic.

Fol. 1a begins with כל אלמוגודאת לכל ואחד מנהם נאיה הי אלכבב פי וגודה ותסביח דלך אלמוגוד הו וגוד תלך אלנאיה. This chapter seems to end on fol. 2a, as the lower part is blank. There are, as is usual in this branch of literature, numerous quotations from the Bible.

There are no diacritical points.

Two paper leaves, faded, measuring $5\times4\frac{3}{8}$ ins. (=14.3×11 cm.). Number of lines ranges from seventeen to nineteen to a page. Spanish cursive character. [Amram.]

## 433

Part of an ethical treatise, in Jewish-Arabic.

One of the few lines that are still more or less legible reads: פי להדא והו פצל אלוהד אלפצל אלתאלת.

One paper leaf, badly damaged; most of the words are obliterated. Size $8\frac{3}{4}\times6\frac{5}{8}$ ins. (=22.2×16.8 cm.). There seem to have been about twenty-two lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 434

Part of a treatise, in Jewish-Arabic, on theology, with numerous quotations from the Bible.

One paper leaf, faded, measuring $6\frac{1}{2}\times5\frac{1}{8}$ ins. (=16.4×13 cm.). Number of lines ranges from twelve to thirteen to a page. Cursive character, written with a thick reed. [Amram.]

## 435

Part of an ethical treatise, entitled ספר מעלות המדות, by Jehiel b. Jekuthiel b. Benjamin ha-Rofe.

Fol. 1a begins with אור חיי נפש שנ' יחיו מתיך נבלתי יקומון וגו'. It treats of the resurrection of the dead. I was unable to trace this passage in the Constantinople edition of that work. P. 43 of that

edition indeed speaks of the same subject, but is not the same as this passage. We perhaps have before us an expansion of that short paragraph. Fol. 1b ends with לא יהו סובלין אותו לפי שאינו בעיניהם.

Fol. 2a begins with בזמן שהם שמחים שמח עמהן (Constantimople edition, p. 13d, l. 34). This page ends with the description of the fifth virtuous quality.

Fol. 2b is headed המעלה השישית היא מעלת הצדקה (*ibid*, p. 14a, l. 21). It ends with ולא עוד אלא שעומדת לו לעולם (*ibid*, p. 14b, l. 14).

There are some insignificant variants in this part.

Two paper leaves, measuring $8\frac{1}{4}\times5\frac{11}{16}$ ins. (=20.9×14.4 cm.). Number of lines on each page ranges from twenty-four to twenty-seven. Rabbinic square character with a distinct tendency to cursiveness. [Friedenwald.]

## 436

The greater part of the *Sefer Hekalot*.

Thirty-nine paper leaves, forming an incomplete codex. While all the leaves were originally fastened together by a string, some of them are now loose, and are merely held together by cardboard covers. Size $8\frac{7}{16}\times6\frac{1}{16}$ ins. (=21.2×15.3 cm.). There are twenty-two lines to a page. Rabbinic cursive character. [Adler.]

## 437

Part of a treatise on angels, in Jewish-Arabic.

Recto enumerated all angels that are made to march at night (יוסירוה בליל). The description of these angels is continued in the first three lines of verso, and is as follows: מואידון.....וצוותהום כצוות. בלפכר ואלעז והום אלדי יוסירוה בליל. Then follows the list of angels that are made to march during the day (והולי אסמא אלמלאיכה אלדי יוסירוה בלנהאר).

As will have been observed, the orthography is pleonastic. Whenever ו and י are consonants they are written doubly; thus צוות=صوت. יוסירוה=يسيّروه. Short *i* and *u* are represented by י and ו, respectively.

One parchment leaf, measuring $5\frac{7}{8}\times5\frac{1}{8}$ ins. (=14.9×13 cm.). Number of lines on each page is fourteen. Oriental square character. The leaf is badly damaged, the upper and lower parts being burned. The writing is in many places obliterated. [Friedenwald.]

## 438

Part of פרדס רמונים by Moses b. Jacob Cordovero (רמ"ק).

Fol. 1a begins with ולענין המאמרים כולם תירץ כי כל הדברים שאמר מדין ורחמים וכו' (*op. cit.* towards the end of the second chapter of the section שער עצמות וכלים; Monkatsch edition, p. 21a, l. 6). The fragment ends with כי אין לך בגוף פעולות נסתרות יותר מהמחשבה וההבנה שבלב ולהיות כי בצורה העליונה (*ibid.*, sixth chapter of the same section, p. 23c, l. 3).

There is a number of slight variants.

Eight paper leaves, measuring $8\frac{1}{4}\times5\frac{7}{8}$ ins. (=20.9×14.9 cm.). Number of lines on each page is twenty-eight. Rabbinic cursive writing. These eight leaves form one fascicle. The string that fastened them is worn out. Recto of each leaf is numbered. We begin with מ"ח and end with נ"ה. [Friedenwald.]

## 439

Part of a kabbalistic treatise entitled עשרה מאמרות, by Menahem Azariah of Fano.

On the upper right-hand corner there is some writing which is practically faded. It probably gives the date when it was written. The last few words are בי"ו שבט תי"ט לפ"ק ביום א' בשבת =1659. The scribe seems to have been a ר' הלל, but this name is not quite legible. The superscription is

החמשי

מאמר עולם [קט]ן

כלי חמדה בביאור הכלל העולה מן המאמר הרביעי שקדמהו במתיחס אל הנפש בלבד בקצור ברור ואין מדרש בלא חדוש שמעו ענוי ושמחו. In the edition before me (ספר אמרות טהורות, Mohileff, 1810, with the commentary entitled יד יהודה) this superscription is missing. Instead of the various divisions in this treatise being called סימנים, as in the printed edition, they are marked in this fragment as מערכות. The first division is not marked. The last division, which is marked in the printed edition as סימן ה', bears naturally no heading in this fragment, for it is merely a *résumé*, and it explicitly states אלה איפוא הם ארבע מערכות. This treatise ends on fol. 6a with Psalm 42. 12, written in bold square character. This verse is missing in the above-mentioned edition. Some of the pages are marked צ"ה which can only stand here for צבאות ה' and hence are placed erroneously.

Fol. 6b is blank.

Fol. 7a is headed הששי מאמר י"י צבאות חלק א'. Then follow the initials אמ"ע (=אמר מנחם עזריה). This continues till the bottom of fol. 10b which ends with וכתיב וילך למסעיו מנגב ועד בית אל עד שבע תיבות אלה בגי' תתקעד (§ 10).

A leaf is missing between fol 10b anf fol 11a. The leaf of No. 440 is to be inserted here.

Fol 11a begins with עול מלכות כדכתיבא דלא חליף פריסתקא דמלכא אבביה (§ 12). This treatise continues till the end of fol. 18b, which is badly damaged, the lower half being entirely torn off. The last legible word of that page is למצרים (§ 27, beginning). Fol. 19a continues fol 18b (one or two lines are torn off from fol. 18b) and begins with נוכראה כדאיתא בר"ם נדפס בפ' בהר סיני דף קי"א (§ 27). The first part of this treatise ends on fol. 20b, and is followed by מאמר צבאות י"י חלק ב'. The second part ends on fol. 30b, and is followed by מאמר צבאות ה' חלק ב'. There is no doubt that ב' is a scribal error and נ' should be snbstituted for it. This part begins with והמשכילים יזהירו כזהר הרקיע פסוק זה נאמר על העמוסים מני בטן and continues till the middle of 31b where the last line is לא מראש בסתר דברנו במאמר אם כל חי משמנה מקומות בק"ש שיש (beginning of § 5). The remainder of this page and fol. 32a are blank. Fol. 32b begins לדרך זה נ"כ הוא לבדו ששים רבוא ובכי האי גוונא תשתלם הנימט' הנזכרת בתכלית הדקדוק (end of § 6). The bulk of § 5 and § 6 is also missing in the printed text and the printer's note is כך מצאתי וכאן נמצא כאן היה חסר עד סוף פרק ו'. It is thus obvious that the scribe who copied this fragment found this part missing and left a page and a half blank in order to fill that part in. This part, which is the last of this treatise, ends on fol 33b. Fol. 34 is blank.

Thirty-four paper leaves, measuring $8\frac{1}{4}\times6\frac{1}{8}$ ins. (=20.9×15.5 cm.). Number of lines on each pages ranges from seventeen to twenty-five. Italian cursive character. These leaves form four fascicles which are fastened together by a string. Fascicle 1 and 4 have ten leaves each, while fascicle 2 and 3 contain eight and six leaves, respectively. A leaf is missing between fol 10b and 11a (that leaf is the one marked No. 440), otherwise the codex is continuous. [Adler.]

## 440

Part of עשרה מאמרות by Menahem Azariah of Fano. This leaf is to be inserted between fol 10 and fol 11 of No. 439.

Recto begins with [דו]רות אשר קומטו ולא זכו לחיי שעה קלה בעולם הזה (מאמר צבאות ה', I, § 10.) Verso ends with [ש]חו בסוד אכלו ריעים ושכרו דודים לפרוק ז ז:: (*ibid.*, § 12. The printed text has לפסוק!).

This leaf is badly damaged. Both sides are marked צבאות ה'=צ"ה.

One paper leaf, measuring $8\frac{1}{4}\times6\frac{1}{8}$ ins. (=20.9×15.5 cm.). Number of lines on each page is seventeen. Italian cursive character. [Adler.]

## 441

Isaac Luria's kabbalistic doctrines, as recorded by Ḥayyim Vital and other disciples (comp. עץ חיים), with notes by צמח, copied in the year 1662.

This codex contains שער פרקי הצלם ומחין; שער פרטי עיבור; שער הקליפות; שער ציור העולמות; שער מ"ן ומ"ד; שער מ"ן; שער דרושי הצלם; שער העיגולים; שער פניכיות וחיצוניות העולמות; שער הקליפות מ"ב; שער תיקון; שער הפרצופים; שער הכללים; שער מנחא; ירידת החסדים והגבורות; ענין בינה; דרוש מצות שלוח הקן; שער הזווגים; דרוש מיעוט הירח; הנוקבא דז"א; ענין הכתכלות מצחא; ביאור ענין הבינה והתבונה בשמות אשר בהם; ותבונה ראשונה; דעתיקא; ענין נשמות; ענין הגלגולים; ענין הייחודים; שער הנבואה ורוח הקדש; חדשות.

The colophon runs: ותהי התחלת הספר הקדוש הזה יום חמישי בשבת חמשה ועשרים יום לחדש תשרי המקודש ונשלם ביום שלישי בשבת ששה ועשרים יום לחדש מבת בשנת התכ"ב ליצירה וכשם שזיכני השם לכתיבת זה הספר כך יזכיני להתחיל ולסיים ספרי הרב הקדוש האר"י זלה"ה ויזכני להגות בהם ויקיים בי מקרא שכתוב לא ימוש מפיך ומפי זרעך ומ' זרעך(!) זרעך אמר ה' מעתה ועד עולם ויפתח לבנו כפתחו של אולם. בריך רחמנא דסייען מריש ועד כען.

One hundred and forty-eight paper leaves, fastened together by strings and forming a codex. They are numbered, and are in consecutive order form ב to קמט. Size 8×6 ins. (=20.3×15.2 cm.). The number of lines ranges from twenty-six to twenty-eight to a page. Oriental small cursive character. The headings and beginnings of paragraphs are in a beautiful square hand. [Adler.]

## 442

Recto seems to be the end of a kabbalistic book or chapter. It probably contained extracts from the פרדס רמונים and similar works. The ספר הבהיר and the Zohar are quoted.

Verso has a note which, judging from the ink, was added by a later hand. It is in a large cursive character, written in the direction opposite to the writing on recto. The writer of the note states that he has all the works (?) in one volume.

One paper leaf, measuring $8\frac{7}{8}\times6\frac{3}{8}$ ins. (=82.5×16.1 cm.). Late Oriental cursive character. [Amram.]

# VII

## MISCELLANEOUS (MEDICINE, FOLK-LORE, ETC.)

### 443

Part of the Arabic preface of the ספר הגלוי by Sa'adya. Harkavy published a larger fragment of this book in *Studien und Mittheilungen*, vol. V. Our fragment begins with ושמעון (Harkavy, p. 151, l. 16), and ends with יתעורר (*ibid.* p. 159, l. 1).

The orthography is classical. In a few cases ו is placed to represent a short *u*, but is crossed out, as אלאומה. The *dagesh* in מ doubtlessly stands for a *Tashdid*. The numerals in the text are represented by letters of the alphabet, but are written in words on the margin. Thus ז has סבעה on the margin. These are probably corrections by a later hand, as are the other insertions above the lines. Diacritical points are only placed over ט and צ; but ג=ج and غ; כ=خ and ك. In באלחטרה ט stands for ط. In a few cases a slanting line above a letter represents *u*; thus י'כלי א'מחה.

On fol. 2 the ink corroded the parchment in a few places.

This fragment which offers some important variants was published, annotated, and translated into English by Prof. Henry Malter in *JQR.*, New Series, vol. III, 487–499.

Two parchment leaves, measuring $6\frac{7}{8}\times5\frac{5}{16}$ ins. (=17.4×13.5 cm.). Number of lines on each page is eighteen. Oriental square character. These two leaves formed the inner sheet of a fascicle, as fol. 2a continues fol. 1b. [Adler.]

### 444

Part of a polemical work, in Jewish-Arabic, defending the traditions of the Rabbanites against the attacks of various Karaites and Christians (בן משיח and אלנצארי). The question of calendation, as usual, forms an important part of the discussion. Was בן משיח a definite person who had a disputation with the author, or does the author attribute Christian views to a fictitious controversialist?

Four paper leaves, badly damaged and faded, measuring $6\frac{1}{4}\times4\frac{7}{8}$ ins. (=15.×12.4 cm.). Number of lines to a page ranges from sixteen to seventeen. Oriental cursive hand. [U.P.]

## 445

Part of a polemical treatise, in Jewish-Arabic, against the Christian calendar, written by a Karaite.

Toward the end of recto there is, in red ink, אלפצל אלתאלת (*third section* or *chapter*). We thus have the end of the second section and the beginning of the third. The writer refers to אלרבאנין מן אליהוד (verso, l. 5); hence it may be inferred that the author is a Karaite. Ḳirḳisani wrote a treatise, or at least devoted a chapter to the subject, to refute the Christian doctrine (see, *e. g.*, Hirschfeld's *Arabic Chrestomathy*, pp.116–121). The earlier Karaites, like Yusuf al-Baṣir, Ḳirḳisani, and Japheth b. 'Ali, employed the Arabic script, and it therefore seems likely that the present fragment is by a writer belonging to a later generation. Of course, there is the probability that it is a transcript of an original in Arabic characters.

A כ representing Arabic ك has a dot inside. Thus דלך. The third section begins אלפצל אלתאלת פי ביאן פסאד מא אעתמדו עליה ומכאלפתהם למקתצי אלנצוץ.

One paper leaf, slightly damaged, mesauring $7\frac{5}{8}\times5\frac{1}{2}$ ins. (=19.3 ×14 cm.). There are twenty-one lines to a page. Oriental cursive character. [Amram.]

## 446

The first leaf of the Arabic translation of Hippocrates' book on medicine. Recto, which was blank, has some scribbling by a later hand. Verso is headed المقال الاوله من فصول ابوقراط الحكيم. On the top there has been added by a later hand بسم الله الرحمن الرحيم.

One paper leaf, damaged and faded, measuring $7\frac{1}{2}\times5\frac{1}{2}$ ins. (=19 ×14 cm.). Verso has thirteen lines. Beautiful Naskhi hand. [Amram.]

## 447

Part of a treatise, in Jewish-Arabic, on medicine. These leaves give the symptoms of some diseases as well as the remedies.

Two paper leaves, badly torn and faded, measuring $6\frac{1}{2}\times5$ ins. (=16.4×12.7 cm.). There are about twenty-seven lines to a page. Square character with a slight tendency to cursiveness. [Amram.]

## 448

Part of a treatise, in Hebrew, on medicine. This leaf enumerates the various diseases and ailments which man is heir to. It is written in good medieval style.

One paper leaf, badly damaged, measuring $10\frac{13}{16}\times8\frac{5}{16}$ ins.(=27.4×21.1 cm.). There are twenty-nine lines to a page. Cursive character. [Amram.]

## 449

Arabic script without diacritical points.

Only a few detached sentences are legible, and these do not indicate the nature of the work. It seems to be part of a Karaitic treatise, possibly a discussion about medicine, as the word الطب (=الطب) is apparently clear. But this is by no means certain. It may be only part of a scrap note-book.

Two paper leaves, damaged, measuring $6\times3\frac{1}{2}$ ins. (=15.2×8.8 cm.). Number of lines to a page is irregular: eighteen on one side and thirteen on another. [Sulzberger.]

## 450

Part of treatise, in Jewish-Arabic, on calendation and astronomy. Is it by Sa'adya? There are extensive grammatical and philological explanations, which may support the assumption of Sa'adya's authorship.

One paper leaf, badly torn on all sides and faded, measuring $7\frac{3}{4}\times5\frac{7}{8}$ ins. (=19.7×14.9 cm.). There seem to have been about thirty lines to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 451

Part of a treatise, in Hebrew, on astrology. It gives the fortunes of persons born under the influence of the various constellations. One of the statements is: דבר אחר מי שנולד בלבנה צער גדול יהיה לאמו (recto, l.17).

One parchment leaf, damaged and faded, measuring $7\frac{3}{4}\times6$ ins. (=19.7×15.2 cm.). Number of lines ranges from twenty-two to twenty-three to a page. Square character with a tendency to cursiveness. [Amram.]

## 452

Part of a treatise, in Jewish-Arabic and Aramic, containing recipes for the preparation of medicaments and certain kinds of food.

Recto has, in Jewish-Arabic, a remedy, which reads יוכד חב אלבלסאן ועידאנה וסליכה וסנבל אלטיב... ומלח הנדי דאנק דאנק. Verso has, in Aramaic, cures for a woman whose children die (לאתה דבנה מיתין) and for insomnia

(לאנש דלא דמך). The writing on the margin of recto is a recipe, in Jewish-Arabic, how to extract fat from a goose (הדה צפה אסתכראג דהון אלוז).

A piece of parchment, the writing on which is partly faded, measuring $5\frac{7}{16}\times8\frac{1}{16}$ ins. (=13.8×20.4 cm.). There are eight long lines to a page. Square character. Recto also has six short lines in a smaller hand. [Amram.]

## 453

Evidently a talisman, containing three lines, in a very large square hand, written from left to right. The shape of the letters is reversed, but the words can easily be read with the aid of a mirror. The lines are:

שמע ישראל י״י אלהינו י״י אחד
קדש ליי״ אלהי ישראל לבני סהקליוב
ברוך שם כבוד מלכותו לעולם ועד

The word סהקליוב seems to be the name of a town or family. Comp. Ḳalyub (قليوب), a town in Egypt.

The other side is blank.

A large piece of paper, irregular and torn, measuring $15\frac{1}{2}\times7$ ins. (=39.3×17.8 cm.). [Amram.]

## 454

Part of a treatise on magic, charms, and cures. Hebrew and Jewish-Arabic alternate.

Fol 1 is in Hebrew, and suggests the blood of an orphaned dog (דם הכלב היתום) as a cure for certain ailments. Fol. 2a is in Arabic; fol. 2b is blank; fol. 3 is in Arabic; fol 4a is in Hebrew; fol. 4b is in Arabic.

Four paper leaves, badly damaged and faded, measuring $6\frac{1}{2}\times4\frac{7}{8}$ ins. (=16.4×12.4 cm.). There seem to be about twenty-two lines to a page. Small rabbinic cursive character. [Amram.]

## 455

Recto has a recipe, in Jewish-Arabic, for the making of wine or some such drink. Verso is covered with scribbling in Hebrew and Arabic characters, some one having used it to test his pen (תגרבה קלם).

A piece of paper, torn and faded, measuring $6\frac{1}{16}\times3\frac{7}{16}$ ins. (=15.3×8.6 cm.). Recto has thirteen lines. Square character with a strong tendency to cursiveness. [Amram.]

## 456

Kabbalistic remedies and cures, in Hebrew and Arabic.

Fol 1a is headed פזמון, which is the introduction, and the first line reads אשתעשע במש[=בשם] אל קדמון ואהיה אצלו אמון. Then follows a cure for all kinds of leprosy (in Hebrew). Fol. 1b gives a description of certain potions (in Arabic). Fol. 2a is blank. 2b contains a recipe how to grow fat (Hebrew and Arabic).

Two paper leaves; writing partly faded. Size $6\frac{1}{8}\times4\frac{7}{16}$ ins. (=15.5 ×11.2 cm.). Number of lines ranges from eighteen to nineteen to a page, except fol. 2b which has ten lines. Oriental cursive character. [U.P.]

## 457

Part of a treatise, in Hebrew, on magic, charms, and incantations.

Recto has two chapters. The first is entitled שאלת חלום, and tells us how to get a reply in a dream to a certain question. One wishes to know whether a certain thing is good or bad, and asks for an answer. He asks for this sign: if the thing is good, he should be shown pious scholars praying in a synagogue; if it is bad, he should be shown idolaters praying in unclean places. The second chapter, which is entitled לאהבה, gives a formula how to induce love in another person.

Verso has writing from left to right, the shape of the characters being reversed. It is possible that the letters were smudged on it from another page; but the regularity of the lines, despite the fact that the writing is obliterated, would lead one to assume that the copyist purposely wrote from left to right (see No. 453). The letters in some cases are tolerably distinct, and there seem to be biblical verses as formulae.

One paper leaf, damaged and faded, measuring $9\frac{3}{4}\times6\frac{5}{8}$ ins. (=24.8×16.8 cm.). There seem to be about twenty-three lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 458

Part of a treatise, in Jewish-Arabic, containing magical formulae and folk-lore.

In this leaf we are told, among other things, how to appease an enemy, how to free a prisoner, and how to obtain a favor. The repetition of certain prescribed psalms can achieve all these things.

A piece of paper, badly damaged and faded, measuring $6\frac{11}{16}\times5\frac{5}{8}$ ins. (=19×11.7 cm.). Number of lines ranges from fourteen to seventeen to a page. Square character with a strong tendency to cursiveness. [Amram.]

## 459

Transcription, in Hebrew character, of pithy sayings and anecdotes, in the Arabic language, of the philosophers and caliphs.

The sayings of Socrates, the ascetics, Sufyan, and ʿOmar b. al-Khaṭṭab are mentioned.

One paper leaf, damaged and faded, measuring $7\times4\frac{11}{16}$ ins. (=17.8×12.5 cm.). There are seventeen lines to a page. Square character with a tendency to cursiveness. [Amram.]

## 460

A memorial list of scholars and prominent men. Mention is made of R. Dosa, the mighty lord in Israel; Josiah, Shemariah, Solomon ha-Kohen, head of the academy (ראש ישיבת גאון יעקב), and many others names, some of which, however, are illegible.

This list was published by Dr. Julius H. Greenstone in *JQR.*, New Series, vol. I, pp. 47–51.

One paper leaf, badly torn and faded, measuring $8\frac{5}{8}\times8\frac{3}{8}$ ins. (=21.9×20.6 cm.). Each page is divided into two columns, and a full column seems to have had about twenty-three lines. This leaf was afterwards folded into two, dividing the columns. Square character with a strong tendency to cursiveness. [Amram.]

## 461

A memorial list of scholars and prominent men and women. Recto is headed אלתרחים, and begins דוכרן טב לניחי נפשאתא. In a few cases it is stated that the person died in a foreign country (וחמודו מר' ור' שמואל הבחור הנפטר בארץ אכסניותו, recto, l. 26), and of one man it is said that he was slain for the unity of God's name (כ'ג'ק' מר' ור' פרחיה הזקן הנכ' הנהרג על ייחוד השם, *ibid*, l. 17). The head of the community to which these men belonged was Moses, for the prayer concludes with ויברך אלהינו אל כלל הקהל הקדוש הזה מגדולם ועד קטנם ובראשם כבוד גדלת קדשת מרנו ורבנו אדוננו נגידנו משה הנגיד הגדול וכול' הקהל הקדוש הזה אשר באו וגמלו החסד שומר הברית והחסד וכול'.

This list was published by Dr. Julius H. Greenstone in *JQR.*, New Series, vol. I, pp. 57–59. At the end of the list there is the follow-

ing legend which Greenstone omitted: דכר אלנאס אלתי ימות להם מית ודכר אסמאיהם.

A long and narrow strip of paper, slightly damaged, measuring $13\frac{3}{4}\times3\frac{13}{16}$ ins (=34.9×9.6 cm.). Recto has thirty-nine short lines, while verso has only seventeen, written in the opposite direction, the rest of the page being blank. Square character with a tendency to cursiveness. [Amram.]

## 462

The genealogy of exilarchs. As the upper part is torn off, it is impossible to state with certainty for which exilarch it was prepared. It seems, however, plausible to assume that the list began with David b. Zaccai. This fragment begins with the word חמוד, and continues with hyperbolical titles, covering three and a half lines, applied to Zaccai. All the other exilarchs are merely metioned by name with the word בן. The genealogy is traced through David to Adam. חמוד obviously refers to David. When we take into consideration the fact that this is the only case where חמוד is employed instead of בן, and that Zaccai is the only exilarch on whom titles are bestowed, we may assume that David was still alive, and that the genealogy was prepared in his honor. After the genealogy there are eight lines in Jewish-Arabic, in which the compiler, whose name is Abraham ha-Levi b. Tamim al-Raḥbi, gives the reason why he drew up the list. He does not mention the name of the exilarch whom he was serving. The first two lines read: כתבת הדה אלאחרף לאכתערף ואכדם אלחצרה אלסאמיה אלשריפה אלעאליה אלאנליה אלאוחדיה אלנבויה אלדוודיה אלנאלותיה אדאם אללה סעאדתהא.

A piece of paper, torn and damaged, measuring $6\frac{1}{4}\times7\frac{1}{4}$ ins. (=15.8 ×18.4 cm.). Recto has twenty-five lines, while verso is blank. Square character with a strong tendency to cursiveness. [Amram.]

## 463

It seems to be a fly-leaf of a book. It contains five lines on recto, while verso is blank. Lines 2–4 read | מרשות אדוננו | דוד הנשיא הגדול | ראש גליות כל ישראל. Did the book belong to the exilarch David b. Zaccai, Sa'adya's contemporary?

A piece of paper, slightly torn, measuring $6\frac{3}{16}\times3\frac{15}{16}$ ins. (=15.2 ×10 cm.). Large cursive Oriental character ich does not seem to be that of a professional scribe. [Amram.]

## 464

A list of names, probably of Egyptian Jews.

A piece of paper, slightly faded, measuring $5\frac{3}{8}\times3\frac{7}{8}$ ins. (=14.3×9.8 cm.). Fourteen lines have been preserved on recto, while verso is blank. Oriental cursive character. [Amram.]

## 465

Recto contains a list of names. It is written in square Hebrew character with a tendency to cursiveness, but the orthography is Arabic (thus אסחק, אברהים,). It has two columns, but the right-hand column has only two lines, the rest being blank. The other column has seventeen lines. Verso has seven long lines in Arabic script without diacritical points.

A piece of paper, torn on all sides, measuring $5\times7\frac{1}{2}$ ins. (=12.7 ×19 cm.). [Amram.]

## 466

A list of donations, in Jewish-Arabic, for the purpose of ransoming captives.

Recto, col. a, is headed בש' רה' פדיון שבויים. This is followed by a list of names. In some cases the address of the donor is given, and the streets seem to indicate that the list was compiled at Cairo. After the first list of names comes the following note אלגמל אלדי גבית עלא יד אבו מנצור בן זפאן מיה דרהם וכמסה דר' מן סוא אלסרס קבץ צאחבהא מנהא תלתה אלדראהם בקי מיה ודרהמין. The collector, accordingly, took about three per cent. This is marked off by a line, and is followed by another list headed אלדי גבי מן אלדי חצלה סידנא ש'צ' יום שמיני עצרת. Altogether there are six lists of donations collected by different persons.

The second column of verso is blank.

One paper leaf, badly damaged and faded, meauring $10\frac{1}{2}\times7\frac{1}{2}$ ins. (=26.6×19 cm.). There are two columns to a page, and at least twenty-seven lines to a complete column. Square character with a strong tendency to cursiveness. [Amram.]

## 467

Recto has four columns, while verso has only one.

A list of names, with headings in Jewish-Arabic. The men were probably members of various professions or guilds in Fusṭaṭ. One group is headed אלאטבא (*physicians*), and another אלעטארין (*vendors of perfume*, or *druggists*).

A piece of paper, badly damaged and faded, measuring $9\times5\frac{3}{4}$ ins. (=22.8×14.6 cm.). Oriental cursive character. [Amram.]

## 468

A list of Jewish-Arabic proper names. Probably a memorial list, or names of contributors to a certain institution or synagogue. It may also be a list of creditors or debtors. In some cases a sum of money is mentioned, as עמאר אל...לה נצף דינאר; אלעזר אבו פרח לוה(!) נצף ורבע.

One paper leaf, faded, measuring $10\frac{1}{2}\times6\frac{7}{8}$ ins. (=26.6×17.4 cm.). Each side is divided into two columns. There are two kinds of writing. Square character with a tendency to cursiveness, some of which was written with a thick reed. [Amram.]

## 469

A bookseller's account, recording certain sums due for books. It begins ...תמן בקיה אלחסן אבו אלשיך ענד לי. Mention is also made of the Sheeltot of R. Aḥai (ועגדה כב' קיר' תמן שאילתית דרב אחא), the translation or commentary of Daniel (תפסיר דניאל ה' דרא'), the Book of Buying and Selling (ועגדה כתאב אלביע ואלשרא ל' דרה').

A long and narrow piece of paper, damaged and faded, measuring 11×4 ins. (=27.9×10.1 cm.). There are nineteen lines on recto, while verso is blank. Oriental cursive character. [Amram.]

## 470

Part of an account-book, in Arabic (both in Hebrew and in Arabic script).

A piece of paper, torn off at the bottom, measuring $3\frac{1}{4}\times5\frac{7}{16}$ ins. (=8.2×13.8 cm.). [Amram.]

## 471

Part of a grocer's account-book. It seems to belong to the beginning of the eighteenth century, and covers a number of years. The dates are given in accordance with the *Sidras* of the week. One of the years is marked שנת הנה ישעך בא (=463=1703).

Seventeen narrow paper leaves, apart from three attached pieces, forming three fascicles fastened by a string. The second fascicle, which seems to be complete, has eight leaves, and it is likely that the

others also had the same number, but some of the leaves are torn off. Size $8\frac{5}{8}\times3\frac{1}{8}$ ins. (=21.9×7.9 cm.). Number of lines to a page is irregular. Yemenite cursive character. [Sulzberger.]

## 472

It seems to be a grocer's account-book, in Arabic. Recto is divided into two columns, and is in Hebrew script, whereas on verso Arabic and Hebrew characters alternate, and the lines are not divided.

On the second column of recto the following is still legible: אלי אלשיך חסון כבז יום אלגמעה ... ולה לילה אלכמיס רבע דרהם כבז ולה יום אלצום נצף ורבע קימה כבז פדלך ג' דראהם ורבע.

A piece of paper, badly torn and almost entirely faded, measuring $8\frac{3}{8}\times8$ ins. (=21.2×20.3 cm.). Oriental cursive character. [Amram.]

## 473

A list, in Jewish-Arabic, of articles like coffee and pepper that were sold to somebody.

A piece of paper, badly damaged, the writing of which is almost entirely faded. Size $8\frac{7}{8}\times4\frac{5}{16}$ ins. (=22.5×10.9 cm.). Twenty lines have been preserved on recto, while verso is blank, except for two illegible words. [Amram.]

## 474

Recto has ten lines containing a list, in Jewish-Arabic, of articles bought, and an account due to the merchant. Among the articles mentioned are fish and saffron. Fish for six dirhems. Verso has a similar list, in Arabic script.

A piece of paper, badly damaged, measuring $9\frac{1}{4}\times7$ ins. (=23.5 ×17.8 cm.). [Sulzberger.]

## 475

Record of expenses and accounts. It is probably comparatively modern, and the year תצב (=1732) seems to be discernible.

One paper leaf, faded, measuring $8\frac{1}{2}\times5\frac{3}{4}$ ins. (=27.6×14.6 cm.). Modern Oriental cursive character. [Amram.]

## 476

Part of a calendar for the year 1117-1118 C.E. (=א' ת'כ'ט' לשטרות), in Jewish-Arabic.

The beginnings of the lines are torn off, but the words כנה א'ת'כ'ט' לשטרות are quite clear. We are told that the Fast of Gedaliah was on Friday (ואלגמעה צום גדליה). The fragment breaks off with the Ninth of Ab.

Verso has [כ'ט'] סנה א'ת' (only the lower half of כ'ט' is visible.)

A piece of parchment, torn on all sides and in the centre, measuring $4\frac{1}{4}\times4\frac{11}{16}$ ins. (=10.7×11.9 cm.). Recto has preserved thirteen lines, while verso only has a few words, probably added by a later hand. Square character with a tendency to cursiveness. [Amram.]

## 477

Part of a descriptive calendar, in Jewish-Arabic, for the year 1163–1164 (=4924 A.M.). It is headed אלכנה אלתאלתה מן מחזור ר'ס' (the third year of cycle 260).

Fol. 1a, which bears the title, has also some words, by a later hand, scribbled at random. Fol. 1b begins with בשמ' רחמ', and describes the year according to various eras: סנתנא הדה אלדי נחן פיהא הי סנה ארבעה אלאף ותסע מאיה ארבע ועשרון ללכליקה והי אלתאלתה מן מחזור ר ס' אעני מאיתין וסתין והי אלף וארבע מאיה סבעון וכמכה לשטרות והי אלף ותסעין וסתה לכראב בית המקדש.

Some leaves are missing between 1b and 2a. The later begins with Passover.

Two paper leaves, slightly torn and faded, forming the outer sheet of a fascicle. Size $5\frac{9}{16}\times3\frac{15}{16}$ ins (=14.1×9.9 cm.). Number of lines ranges from eleven to twelve to a page. Square character with a tendency to cursiveness. [Amram.]

## 478

Recto is headed בשמך רחמנא, and contains the genealogy of Ezra, reaching as far as Adam. It ends with זכר הצריקים לברכה. Verso has כתאבי אליך כתבת, in Hebrew character, and بسم الله الرحمن الرحيم.

A piece of paper, slightly damaged, measuring $6\frac{1}{4}\times3\frac{5}{8}$ ins. (=15.8×9.2 cm.). Recto has eleven lines in a beautiful square hand, while verso has only four fragmentary lines in Oriental cursive character. [Sulzberger.]

## 479

It seems to be a model for penmanship. The first legible letters on recto are ים, which are the end of המים (Genesis 1.3). Verse 4

is omitted, and this side ends with מי, written several times, which is the incompleted מים (*ibid.* 1.6). Verso also has a few stray words, and ends with ברוך written very clearly.

A narrow strip of parchment, badly damaged, measuring $5\frac{1}{4}\times2\frac{1}{4}$ ins. (=13.3×5.6 cm.). Recto has fourteen lines, while verso has only seven in a large hand. Square character. [Sulzberger.]

## 480

A model for writing the Hebrew alphabet. Recto has nine words of three letters each איק, בכר, גלש, דמת, הנך, וסם, זען, חפף, טציץ; and thus all the twenty-seven letters, including the final forms, are disposed of. Verso has eight words, the first six of which consist of three letters each, while the last two have two each: זמר, הלק, דכין, גיף, בטע, אחס, שת, (?)נץ. The systems of the combinations are obvious in both cases.

A piece of paper, measuring $6\frac{3}{4}\times5\frac{3}{4}$ ins. (=17.1×14.6 cm.). Large square character. [Sulzberger.]

## 481

Arabic script without diacritical points.

The writing is so illegible that nothing definite can be stated about the contents. Verso is practically blank.

One paper leaf, damaged, measuring 6×4 ins. (=15.2×10.1 cm.). [Sulzberger.]

## 482

The writing is illegible, and nothing can be determined about the character of this fragment.

A piece of parchment, damaged measuring $9\frac{1}{2}\times6\frac{3}{4}$ ins. (=42.1 ×17.1 cm.). [Sulzberger.]

## 483

There is some scribbling on one side, which seems to be by a person who was trying to learn to write with a reed the modern Hebrew cursive script. The other side is blank.

A piece of paper, slightly torn, measuring $7\frac{7}{8}\times6\frac{1}{8}$ ins. (=20×15.5 cm.). [Amram.]

## 484

Scribbling in Arabic Naskhi script on both sides.

A narrow piece of paper, measuring $9\frac{7}{8}\times3\frac{5}{8}$ ins. (=25.1×9.2 cm.). [Amram.]

## 485

Scribbling in Arabic script. It may have formed the fly-leaf of a book.

One paper leaf, damaged, measuring 7×6 ins. (=17.8×15.2 cm.). [Sulzberger.]

## 486

Scribbling in Arabic script. It may have formed the fly-leaf of a book.

One paper leaf, damaged, measuring $9\frac{1}{4}\times5\frac{3}{4}$ ins (=23.5×14.6 cm.). [Sulzberger.]

## 487

Scribbling in Arabic script. It may have formed the fly-leaf of a book.

One paper leaf, damaged, measuring $4\frac{1}{2}\times2\frac{3}{4}$ ins (=10.7×7 cm.). [Sulzberger.]

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